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THE BIBLE CHAMPION

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THE Bible League of North America, then called the American Bible League, was organized in the year of our Lord 1903 to effect "the promotion everywhere of a devout, constructive study of the Bible, as a whole and in its various books and parts, by the common sense and rational, or truly scientific, method, and with the aid of all the light that can be thrown upon it from all sources, and the meeting and counteracting of the errors now current concerning its truthfulness, integrity and authority."

The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

"In the full enjoyment of that blood-bought liberty wherewith Christ hath made us free, we joyfully engage in that most noble of all the undertakings of a truly Christian scholarship, the study of the oracles of the Most High; and thus devoting ourselves to the acquisition of a more complete knowledge of the words and will of God, we fear no damage to faith in the Divine inspiration, integrity, and authority of the blessed Book.

"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

To that more than seven thousand we appeal to come up to the help of the Lord against the mighty forces of unbelieving and destructive scholarship, and to actively coöperate with our good brother, Frank J. Boyer, now General Secretary-Treasurer of the League, in his splendid work of carrying on the publication and distribution of the BIBLE CHAMPION throughout the land.

The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

May all true friends of the Bible subscribe for the BIBLE CHAMPION and also secure its widest possible circulation among their friends and acquaintances, and may the blessings of our Lord Jesus Christ richly rest upon all who may send a favorable response to this appeal!

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 29. March, 1923 No. 3.

That Bates-Fosdick Article—An Appeal

WE hope some one will respond to the stirring appeal our good friend, Dr. Reid, makes in the letter we print below. It is worth serious consideration!

"I received my February number CHAMPION yesterday. This one number brings glory enough for one year! I hasten to write you to ask if there is not a way known to you to finance and print that "steam roller" Bates-Fosdick article in pamphlet form for distribution —free, or at a nominal sum.

"This is not a wild suggestion: it is an appeal! It may seem a dream to some. *It would not be* if I had the funds! In my sunset days I am wholly dependent on my children. But I am in hope there is some one of "the goodly company" who will be glad to finance the project, *In His Name,* if he is given the opportunity.

"The friends of Dr. Fosdick have 'broadcasted' his sermon, sparing neither labor or expense. As we see it no possible good could have come from the circulation of that sermon.

"The broadcasting of this article would do a world of good. Surely some one of God's stewards should be glad to finance such a project, in His Name! "Who will respond to this appeal?

"How I wish I could finance the first edition of One Million copies!!! Can not a feasable way be found to give this article as extended a circulation as the Fosdick sermon has had? It is the finest thing of the kind I have ever read! It is unanswerable!

"This article alone would glorify the February number. But "what shall I say further" of the several other masterly contributions, principally those by Dr. Keyser, Dr. Townsend, and Dr. Young? If you keep up this gait I shall surely get my full money's worth!!!"

The Publisher will hold intact the composition of this article for some time in the hope this appeal will find a glad response. And, so far as concerns the Publisher, there will be no charge for use of type matter. He will also cheerfully co-operate with any one interested.

Since he has taken over the CHAMPION the Publisher has never had as many requests for an article in pamphlet form as he has had for this Bates-Fosdick article.

EDITORIAL

The Holy Spirit--His Administration and the Present Situation

AN able and devoted Scotch minister, in an address before a New York state synod, said: "The order of the names of Deity in the Apostle's Creed, as we repeat them should be reversed. Instead of saying, "I believe in the Father, the Son, and the Holy Ghost", we should say, "I believe in the Holy Ghost, the Son, and the Father". And he went on to justify himself. "There has been the dispensation of the Father, the dispensation of the Son, and now we are under the dispensation of the Holy Spirit. The Father devised the plan of salvation, the Son came to execute it, but it is the Holy Spirit that applies it and makes it effectual, and without the Holy Spirit's applying work all that the Father devised and the Son executed would, practically, go for naught. So in this dispensation of the Spirit we should say first 'I believe in the Holy Ghost."

Whether we accept the Scotch divine's rather startling statement or not, there is enough of suggestiveness in it to make us pause and consider.

A situation noted in the Acts of the Apostles seems perilously near being revived in these days. When certain Ephesian disciples were asked, "Have ye received the Holy Ghost since ye believed?" they replied, "We have not so much as heard whether there be any Holy Ghost" (xix. 2).

A Chicago religious journal, writing editorially of a distinguished clergyman there, says: "In the sermons of a whole year, one will hardly hear the name of the Holy Spirit mentioned".

The celebrated Clifton Springs sanitarium in New York State, while unsurpassed in its successful medical treatments, is nothing if not religious. Its regular routine calls for twelve chapel services a week. People gather there from all parts of the world. The long-time, devout, signally efficient chaplain, in a published article, said: "For eighteen years, and on an average of once a week, I have heard a sermon from a minister of some evangelical body, including nine Bishops of English and American churches, but not one has been led to take as his theme, 'The Comforter, which is the Holy Ghost!' "

The editorial in the Chicago journal and his eighteen-years observation led this chaplain to undertake some investigating, not to "make a point," but to gather facts. There came to his hand a list of Y. M. C. A. 365 daily topics; a course of topics and Scripture lessons for a year, put forth by the religious journal in question; two year books of topics —104 lessons—issued by another religious journal, and in not one of these was the Holy Spirit a topic.

The chaplain instanced a six-column article in a denominational organ, on "Intellect in the Modern Pulpit," the author a well known, highly honored, strictly orthodox professor and preacher, but the Holy Spirit was not once named as being needed in intellect or pulpit, and he noted a pamphlet sermon of eighteen pages on "The Practical Training Needed for the Ministry of Today," the utterance of a professor in a theological seminary, both school and teacher of unquestioned orthodoxy, but no mention was made of the Holy Spirit or of His having anything to do with the ministry.

Dr. Daniel Steele was cited as authority for the published statement that "In forty years not one article on the Holy Spirit is found among the one thousand and two hundred articles in the Bibliotheca Sacra and in the Methodist Quarterly Review."

The Presbyterian year book for the current year, 1923, is a marvel for the succinct and informing muchness of its contents, but a surprise starts up that in the year's list of subjects for mid-week meetings the Holy Spirit or His work is not topically stated.

If Jesus was "full of the Holy Ghost" on his way to the wilderness temptation (Luke iii); if he "returned in the power of the Spirit to Galilee"; if at Nazareth he would not preach until the Holy Ghost descended upon him and he could say, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor"; if he bade

his disciples not to depart from Jerusalem, after his demise, until they had received the fulfillment of the Father's promise of the Holy Spirit to endue them with power for their work; if the title "Acts of the Apostles", could better be changed to "Acts of the Holy Spirit through the Apostles and other Disciples"; if after the ascension of Jesus he has nothing more to do with the salvation of a lost world except to intercede for believers, leaving to the Holy Spirit to make what he had done effective, what can it mean and what does it portend that now in this His dispensation He is not exalted to His supreme place but instead is so much ignored and to so great an extent treated as though he were not?

Some sixty years ago when E. P. Hammond was conducting an evangelistic campaign in the city of Utica, N. Y., he visited Hamilton College at Clinton, nine miles distant, where a remarkable work of grace was going on, and in addressing the students, among other things he spoke of the *sensitiveness* of the Holy Spirit, and how that if he was not accorded his rightful place, yielded due honor, and given his right of way, he would withdraw himself and leave the soul without fulfilling his all-important function. If it is the office of the Holy Spirit to take of the things of Christ and show them unto men (John xvi. 15)—which of course includes his divine paternity and virgin maternity, his atoning sacrifice, his resurrection, his ascension, his priestly intercession, his Word—what can be expected of the Holy Spirit's presence and work in those churches where lack of loyalty to Jesus fails to truly and duly present him as the Son of God and Saviour of the world, where "another gospel" is preached, more yet where modernistic liberalism perverts or denies these great truths?

Many and many a time have we heard persons of spiritual sensitiveness speak of the absence of a spiritual atmosphere in their churches. The reason of the lack is easily accounted for. If the Holy Spirit has not a fit place made for him he does not come. He will abide where Fundamentalism abides, and he absents himself where it is absent.

It is plain what the Holy Spirit's administration and the present situation loudly call for and imperative demand.

In Defense of God

THERE is good theodicy in Ilion T. Jones' recent book, "Is there a God?" in the chapter entitled "God and Sin." The great question among the thinkers of all ages has been, Why does God permit sin and suffering? Of course, it is a question that cannot be answered fully, but Dr. Jones says many things that throw light upon the problem and give comfort to hearts that are willing to trust rather than rebel against the order of the universe. Just at this point we would suggest that the problem will not be solved for us by giving up our belief in God; for even then the fact of sin and misery would still be with us, and no possible *raison d'etre* of their existence could ever be given. With belief in God there is at least some light cast on the subject; without that belief the soul would be plunged into hopeless and impenetrable darkness. Anent the subject Dr. Jones gives several helpful quotations from some of the world's greatest thinkers.

The following is from Carlyle, who sometimes wrote in a despairing mood, but in this case he was in a better state of mind: "To the minnow every cranny and pebble and quality and addicent of its little native creek may have become familiar; but what does the minnow understand of the ocean tides and periodic currents, the trade winds, the monsoons, and the moon's eclipses; by all of which the condition of its little creek is regulated, and may from time to time (unmiraculously enough) be quite overset and reversed? Such a minnow is man: his creek this planet earth; his ocean the immeasurable All; his monsoons and periodic currents the mysterious course of providence through eons of eons." Whereby Carlyle found reason to trust Providence rather to rebel against His rule.

Another fine quotation is from Prof. Bowne's well-known work on "Theism": "When we consider the enormous complexity of the universe and also its illimitable extent, and remember our own brief life and scanty insight, there is almost an air of grotesqueness in the thought of our assuming to criticize the Creator at all; as if He should apologize to us for not having made the world more to our mind and liking, or more in accordance with good taste, and especially for not having explained himself more at length to His human critics."

Here is another thought that will help us to be more resigned to God's ways, however mysterious they sometimes may be: "Laplace and Comte argued that the moon should have been placed so that it would revolve around the earth at the same time that the earth revolved around the sun, and appear every night always at the full. Flint replied that, should the change suggested be made, the moon would give sixteen times less light than it does, and would be in constant danger of extinction; that it serves other ends known to us, such as raising the tides, and may serve yet other ends still unknown to us." So it is unbecoming to criticize the vast mechanism of the universe.

"Mr. Boreham, in his characteristic way, tells how the editor of a paper changes manuscripts submitted to him, uses his scissors to delete, because he is in a position to know better than the writer what should and should not be included, and then suggests that God is the great Editor who knows more than man what should and what should not be included in this big publication which we call the universe."

The poet's lines may give comfort to some troubled heart:

"In love and faith thy course of duty run;
God nothing does nor suffers to be done,
Couldst thou but see the end of all events as He."
But thou wouldst do the same.

Quite bracing to faith are the following words:

"Evil is not a mystery but a means,
Selected from the infinite resource of God,
To make the most of men."

Worth pondering are these observations by Flint in his great work on "Theism": "A world so perfect that man could not improve it would be, paradoxical as the statement may sound, one of the most imperfect worlds that man could be placed in. An imperfect world, or, in other words, a world which can be improved, can alone be a fitting habitation for progressive beings." Let us therefore take heart, trust in God, and do our level best, knowing that our "labor is not in vain in the Lord."—*L. S. K.*

Elisha--The Little Children (Young Men) and the Bears

A WOMAN of marked devotion, a Bible teacher and an earnest Christian worker, recently wrote to her former pastor, who is one of the editors of BIBLE CHAMPION, saying: "I would like to know how it was that Elisha treated little children as he did in 2 Kings, second chapter. I could never reconcile such a godly man as Elisha doing as he did." The passage is:

"And he went up from thence unto Bethel; and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the *Lord*. And there came forth two she bears out of the wood, and tare forty and two children of them." (2 K. ii. 23, 24).

What follows is made out of the reply to the esteemed former parishioner.

The Hebrew word for "child," *nahgar,* a masculine noun, occurs in the Old Testament, if my count be correct, 231 times, and is translated by the seven different English words, *babe, boy, child, lad, servant, young,* and *young man.*

It first occurs in Gen. xiv. 24, where it is translated *young men,* referring to soldiers that went with Abram against the five kings. Of the 27 times it is used in Genesis, it is translated *young man* or *men* 7 times, *lad* (of different ages) 17 times, but never "child" once. In all the Old Testament it is translated *young man* or *men* 71 times.

The combination "little child" occurs but 3 times, first in King Solomon's prayer at Gibeon for wisdom (1 K. iii. 7), "And now, O Lord my God, thou hast made thy servant king instead of David my father, and I am but *a little child.*" He was a "young man." The other two occurrences are 1 K. xi 17 and 2 K. v. 14. Then there is the occurrence "little children" in the Elisha text, 2 K. ii. 23. These four combinations are all I find.

The use of *nahgar* for adults is multitudinous. The reluctant and remonstrant prophet Jeremiah says: "Ah, Lord God! behold I cannot speak, for I am *a child*" (i. 6). The word is translated "servant", denoting Elisah's

galet, Gehazi (2 K. iv. 25). But instances need not be multiplied.

There is a historical situation that is both illuminating and significant, as well as pertinent to the conclusion to which we shall be brought.

At the disruption of the kingdom upon the death of Solomon, Jeroboam became king of the ten-tribed northern portion, thenceforth to be known as the Kingdom of Israel, and Rehoboam, Solomon's son, succeeded to the ancestral throne at Jerusalem, his adherents being the great tribe of Judah and the smaller tribe of Benjamin. This was to be known as the Kingdom of Judah. The political disruption was complete, but the religious unity was as yet unimpaired; and herein was a great danger to Jeroboam, for if his subjects were allowed to go up to Jerusalem to the annual feasts to worship and pay their tributes to Jehovah, they might be thereby won back to the idea of national unity and to allegiance to the national throne on which Rehoboam sat. What was to be done?

Jeroboam was a shrewd politician and something of a statesman. He saw that for his own security the two kingdoms must not only be kept apart politically, but—a factor of the highest importance—they must be kept separate religiously. He therefore established two shrines, or centers of worship, of his own; one at Dan, far in the north, which would subserve the interests of the people in that section, and the other at Bethel to accommodate the southern portion.

Bethel was only some twelve miles north of Jerusalem. Here he set up the worship of the golden calf in imitation of the gorgeous Egyptian worship, built a splendid temple to rival the one at Jerusalem, erected a royal palace, and by kingly and priestly favor flattered and enriched the inhabitants. From a circumstance recorded in 1 Kings xiii. it is seen that Jehovah prophets were bitterly unpopular with that idolatrous people. As the years went on, the idolatrous propaganda had success such that some 75 years later, in the time of Elijah, he thought himself to be the only Jehovah representative left (1 K. xix. 10); yet unknown to him God had hidden away 7,000 who had not bowed the knee to Baal.

The time for Elijah's departure and Elisha's succession comes. Together they cross the dividing Jordan for their leave-taking. The mantle of the heaven-ascending Elijah—badge of office and authority—descends upon Elisha. But *is* he Elijah's true successor? Returning, he comes to the Jordan; the waters do not divide. "Where is the Lord God of Elijah?" he cries. Right there with you, Elisha! With his rolled-up mantle he smites the river as Elijah had done: the waters divide and he goes over on dry ground. There, in sight of fifty watching students, as immediately after at Jericho in his purifying the contaminated water supply (2 K. ii. 19-22), God vindicates and authenticates his divine prophetship. He is now the Jehovah representative to a degenerate age and before apostate peoples.

As prophet-chief he enters upon his duty of visitation of the schools of the prophets which Samuel had founded,—the theological seminaries of that time. There is one at Bethel. As he draws near the city, a gang of idol-worshipping, Jehovah-hating, rough neck Bethel *nahgarim*—not "little children", but young men, for 71 times that word is elsewhere thus translated and should be so translated here as in the case of Solomon who calls himself a *nahgar,* i.e. a young man rather than a little child—who were out for a lark, thought they would make game of the prophet of Jehovah.

It should be remembered that Elisha was yet a young man, probably under thirty, and with close-cropped hair—(he may have been bald, though that seems hardly likely, considering his youth)—he must have presented a marked contrast to the hated, long-haired Elijah who, as a Nazarene, never had his hair cut; and these Bethel muckers with gibe and taunt brutally and repeatedly cry: "Go up, thou bald head."

The challenge "Go up"—for the story of Elijah's translation had doubtless been spread far and near—referred to that prophet's ascension, and was meant to express their denial and scoff of the miracle by which God had removed him; and the expression, "thou bald head," was intended as contempt and ridicule of Elisha himself. So when the Yale professor, William Lyons Phelps, in his excellent retelling of the Old Testament history in his book, "Human Nature in the Bible," speaks of these youngsters as "a covey of little children" (p. 186), he evidently speaks superficially and without due regard for the facts as we now see them.

A situation of tremendous consequence, an epochal occasion, confronts us right here. Baal or Jehovah? Idol worship or true worship? Bethel toughs *vs.* a prophet of God—Which? Two systems, irreconcilably opposed, are headed up in these two parties. Which shall have heaven's sanction and vindi-

cation? Let us sense the importance of the situation.

God had just authenticated Elisha—and so the religion which he represents—before believers at Jordan and Jericho; shall he not do the same now before unbelievers at Bethel? Besides, should not such manifestation of resolute and blasphemous irreligion be swiftly avenged?

When Andrew Johnson acceded to the presidency of the United States upon the assassination of Lincoln, a delegation of southerners visited him to plead for leniency. In his reply he said: "Sometimes the severest justice is the highest mercy."

Elisha sensed the situation, surely. Turning upon his tormentors in an act which Dean Stanley characterizes "as exceptional in the life of Elisha as it is contrary to the spirit of the Gospel", he "cursed them in the name of Jehovah". But we must not forget that Jesus, when need was, denounced judgment of the most severe kind (Matt. xxiii. 27-34). Punishment instantly fell. Two bears from the neighboring wood slay forty-two of them, and a remnant escapes to tell the story of a judgment as summary as it doubtless was, to others, salutary. If this *was* a judgment of God, that simple fact, whatever we may think about it, shows that it was deserved.

The difficulty, which so many have felt, connected with this incident, it seems to me finds its adequate resolution in two facts here elucidated: 1. The persons punished were not irresponsible, thoughtless little children, but responsible, thought-capable, wicked young men; 2. The punishment, from God's point of view, was deserved. They only got what was justly coming to them.

"Shall not the judge of all the earth do right?" (Gen. xviii. 25).—*W. H. B.*

Vaccination Physical, Social, Spiritual

IN a Western city of over 200,000 population the small pox became epidemic. Indeed so rampant and virulent did it become that the city authorities were unable to cope with its ravages. They summoned a government expert from Washington, D. C. to handle the situation.

The expert in the first place gave the city government a "shot" so as to make immune. Then he vaccinated the Social Order good and strong. He finally rounded up the "mass consciousness" and gave it a number of punches, and the deed was done. The plague was stayed.

One trouble with the preceding paragraph is, it is not true. The expert was not such a f—— well, such a non compos mentis, as to be guilty of any such arrant nonsense. Society is made up of individuals so far as persons are concerned, and it is individuals that have the small pox; so he prescribed universal vaccination of individuals, and by this means the pestilence was brought under control.

But the foregoing may serve as a parable. The Social Gospel that is so much exploited these days is as much a perversion of the true gospel as is the above falsely and facetiously alleged application of vaccination to the small pox epidemic. Professor Charles A. Ellwood has just issued a 323 p. book, "The Reconstruction of Religion, a Sociological View," in which he says that Jesus' idea is that "The Kingdom of God which he announced he had come to establish is essentially a social conception, meaning an order of human society."

To be sure some claim that the so-called social gospel is included in the old gospel, but its profuse proclamation now is largely by "liberals" who leave out what is essential and fundamental to the old faith, so that their gospel is undeniably "another gospel," destitute of the divine dynamic which alone can generate the labored-for society through the regeneration of the individual.

A drugless, manipulating physician revolted against the expert's regimen, and for some days had in one of the city papers a large display advertisement embellished with his own picture, emphatically declaring he would not submit to—he used a lot of forceful derogatory adjectives denoting it—the prescribed alleged preventive. But by a sort of irony of fate a physician of the same cult took the disease and quickly died of it. Which also may be a parable.

These social gospellers are going at the right thing, but in a wrong way and with utterly futile means. Did they but know it, would they give themselves to the exploitation of Bible evangelism pure and simple, they would accomplish a thousand-fold more toward securing the end they seek than they will by their present methods. Get a sinner right with God, and then he will be in shape to be put right in every other relation. Vaccinate him with the Holy Ghost serum.

How to Preach so as to Convert Nobody

ONE of the editors of this magazine, when a wee boy, heard Charles G. Finney (1792-1875) preach. The sermon was on David sparing Saul, and the impression it made on the youthful mind is keen and vivid to this day. Many years afterwards the boy became pastor of the church where Finney was converted, at Adams, N. Y., and several persons were still living there who knew this wonderful man well.

Finney was a lawyer, and by the personal dealing of a personal God with an individual soul there was wrought one of the most remarkable religious experiences on record. He at once gave himself up to religious work, and to him is very largely, if not mainly, due the beginning and early development of the movement that is known as Modern Revivalism. Of inestimable value is his book, *Revival Lectures,* to stimulate one to revival effort, and many a minister has kept it and read it and re-read it "to fire up with." More than a half century ago he gave the following rules, "How to Preach so as to Convert Nobody", rules that many seem to be observing with distinguishing success:

1. Let your supreme motive be popularity rather than salvation.
2. Study to please your congregation and to make a reputation, rather than to please God.
3. Take up popular, passing and sensational themes to draw the crowd, and avoid the essential doctrines of salvation.
4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.
5. If asked, "Is it wrong to dance, play cards and attend the theater?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."
6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.
7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.
8. Make the impression on worldly church members that God is too good to send any one to hell, even if there is any hell.
9. Preach the universal Fatherhood of God and brotherhood of man so as to show that no second birth is really needed.
10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat and drink and rise up to play."
11. Avoid seriousness, alarm, and earnest efforts to pull sinners out of the fire, and the old-fashioned idea that the church is a rescue mission.

The Latest News from Ape-dom

THE most recent tidings from Ape Land are heralded in the new book called "The Evolution of Man." It consists of six lectures delivered at Yale University under the auspices of the Society of Sigma XI. Four of them were given by as many professors in that institution, namely, Lull, Ferris, Parker and Keller; one was given by James Rowland Angell, president of Yale, and one by Edwin Grant Conklin, professor of biology in Princeton University. All these men are known to be ardent crusaders for the evolutionary hypothesis. And what is to be said of the book in general? There is not a reference between its lids to God; not a hint that He exists, or might have been needed to create the universe, or may be needed now to uphold and govern it. Indeed, so far as these deponents give witness, "God is not in all their thoughts." The system of nature is all explained on the mechanistic view. There is no hint of design in the book. We have looked in vain for some slight intimation in President Angell's contribution that man was created in the divine image, but there is not a gesture or a wink. Man is accounted for, both body and mind, solely and wholly by the law of natural evolution. Thus the work of these six leading evolutionists is utterly naturalistic. The supernatural is utterly ignored.

There is one most positive note running through the whole book: that man had an *animal* ancestry! If God and religion are omitted from the book, the monkeys, apes and gorillas are not; they are in evidence *galore.* They appear in diagrams and pictures and *ad nauseam* in the text. A diagram indicates that man grew up out of a stock still lower than lemurs, gibbons, gorillas and other simians; but of course man and all of them came up from the same low trunk. Hence man was once an animal still lower in the scale than the monkeys and apes are now. The whole book smells of the jungle and the den and the lair. It is of the earth, earthy. Like

Bunyan's muck-rake man, these exponents of evolution keep their eyes on the ground; they never once look up. They are so ravished by evolution that they can see nothing else.

We cannot help thinking how inspiring and uplifting these lectures must have been before an audience of university "intellectuals!" For those cultured men and women to sit there and listen to evolutionists telling them over and over again that they were descended from a brute ancestry must have thrilled their souls with exhilaration and given them a new zest for the high and fine things of human life and for the great things that God has prepared for them that love Him! And be it noted, Americans and Christians all, that this book, proclaiming the latest tidings from Ape-dom, is the *real* teaching of the theory of evolution in the hands of its *real* advocates. If this is the sowing, what shall the reaping be in our American civilization? "If they do these things in the green tree, what shall be done in the dry" (Luke 23:31)? Ah! there is neither outlook nor uplook in this most recent and authoritative statement of a crass animalistic theory.

But it may be asked whether these sonorous advocates do not prove their theory of man's evolution from a brute stock by an appeal to facts and by logical inductions. We reply, No! From cover to cover we have read the book, and have done our best to do so without prejudice, but we lay it down—or, rather, put it up on its proper book-shelf—with a firmer conviction than ever that man was originally created in the divine image, as the Bible teaches, and was not evolved from proptoplasm, slime, amœbæ and the beasts of the jungle. Any one who has had a bit of special training in the science of reasoning will see that the book fairly bristles from beginning to end with the logical fallacies known as the *nonsequitur, the hysteron proteron,* begging the question, basing a conclusion upon an assumption, arguing in a circle, making overbroad generalizations from a meager number of data.—*L. S. K.*

The *Non-Sequitur* in Evolution

WHAT bothers us is the poor reasoning of the very people who want to make reason and science their only guides. We believe that the *non-sequitur* in reasoning processes is responsible for much harm in the world. It leads men to draw fallacious conclusions from certain data and to make generalizations from them that are unwarranted. More than one man who has won fame as a scientist gives no proof that he has ever had sound training in the principles of logic. Hence he is constantly committing fallacies.

We wish to cite an instance. The evolutionists contend that the present status of everything in the world, including man, his mind as well as his body, is the result of evolution. Even man's moral nature came along in the same natural line. What a *non-sequitur* that is! How can you get something out of nothing? How can water rise higher than its source? In other words, how can the moral evolve from the non-moral by means of resident forces? Can you get something that is higher and better out of a lower basis? Must not every effect have an adequate cause? We maintain that, since morality can be attributed only to rational personalities, the ground and source of morality must be a Rational Personality, and that leads back to God.

Mr. Huxley long ago showed that the doctrine of the struggle for existence and the survival of the fittest does not hold good in the moral life of man. Let us quote from this scientist: "The ethical process (the development of morality) is in opposition to the principle of the cosmic process (evolution), and tends to the suppression of the qualities best fitted for success in that struggle." Again: "The practice of that which is ethically best . . . involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint; in the place of thrusting aside, or treading down all competitors, it requires that the individual shall not merely respect, but shall help his fellows; its influence is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. . . . Laws and moral precepts are directed to the end of curbing the cosmic process (evolution) and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not exist-

ence itself, at least the life of something better than the brutal savage." In another place he says that "cosmic nature" is "no school of virtue, but the headquarters of the enemy of ethical nature."

Thus, according to Huxley, "the ethical process" (morality) is the complete reversal of "the cosmic process" (evolution). Yet the evolutionists go on and on asseverating that man's moral nature and the practice of morality in society are the outcome of evolution up through nature from the protoplasm and the amœba. That means that "the ethical process" is the natural offspring of the "cosmic process." And that means that evolution has brought forth its direct opposite; also that it must completely change its method and program when it reaches morality in men. A wonder-worker is evolution, a veritable magician! Here are some of the miracles it performs: ferocity begets gentleness, cruelty begets kindness, selfishness begets self-sacrifice, the non-moral and the immoral beget the moral, hatred begets love! Did ever a corrupt tree bring forth such fine fruit? The miracles of the Bible fade into the pale background compared with the marvelous wonders performed by evolution!

But these things cannot be. They are contrary to the nature of things. They violate the fundamental principles of sound thinking. Therefore the evolutionist is convicted of the fallacy of the *non-sequitur*. Whatever may be said of his heart, his head is wrong. He is a poor logician.—*L. S. K.*

Notes and Comments

IT is with great pleasure we announce that the Rev. Dr. Dyson Hague, Rector of the Church of the Epiphany, Toronto, has consented to become a Contributing Editor. Dr. Hague is one of the best-known men in Canada. He is Professor of Liturgics in Wycliffe College and has taken an active part in all the affairs of the Anglican Church in Canada for many years past. His booklet, *The Wonder of the Book,* is one of the finest and freshest presentations for popular use and has already had a wide circulation. He has long been an able and forceful advocate of the view of the Bible for which this magazine stands, and his association with us as Contributing Editor will prove a real strength to the cause. In particular, we are glad of this association with Canada because the regrettable cessation of the work of the Bible League of Canada makes it all the more necessary that testimony to the true view of the Bible should be extended throughout the Dominion.

PERHAPS we have a weakness for flattery and are not conscious of it! But, on second thought, we are not so sure that we have any part or lot in the contents of CHAMPION and so all these nice things our friends are saying concerning the CHAMPION are meant for the contributors to the CHAMPION. Every publisher's troubles are lightened, however, when he gets letters like the one we got from our good friend, Dr. W. F. Fisher. And, since it sounds so good to us we feel it *must* sound good to other friends and so pass it along! He wrote: "I enclose check for $2.00 for renewal. The last number (February) is worth twenty times the price. I take great pleasure in recommending it to all my preacher friends." We didn't imagine the February number was worth $4.00, but the tone of our friend Fisher's letter makes us feel he knows what he is talking about and we are with him!

EVERY good citizen of the great state of Pennsylvania must applaud the courageous stand their Governor has taken for Good Government. He has had the hardihood (nerve, some politicians say!) to proclaim that he himself will make all appointments to office while he is Governor! And in this he is right. He was elected to this job by the people, in spite of the bosses. His election is a token of things to come, and politicians might as well be reconciled to the will of the people. We admire the Governor's courage! But now that he is committed to this policy it is the duty of all good citizens to give him not only their applause but also their active support. Have an eye on Harrisburg! Do not permit your representatives to play into the hands of the bosses! The Governor's path will be stony! As Aaron and Hur stayed the hand of Moses so must the good citizens of Pennsylvania stay the hand of Governor Pinchot!

THANKS be to God for raising up Dr. Albert T. Clay, of Yale University, who said some most bracing things in an address in answer to the question, "Did Israel derive its culture from Babylonia?" In a previous number of this magazine we called attention to some of the things Dr. Clay has recently said and written. To deepen and continue the impression, we quote the following additional observations: "In short, it is no longer possible for these critics (the liberalists) to hold to the Babylonian origin of the Hebrew deluge stories. And I may add that the same is true of the Old Testament creation stories. These, as well as some of those handed down by the Babylonians, are unquestionably indigenous in the West, in the land called Amurru, which included Syria and Palestine. . . . In closing, I want to emphasize that there is not one particle of evidence by the help of which the Pan-Babylonians, or those who would relegate to the realm of myth and legend the early Bible characters, can substantiate their view. On the contrary, we have a mass of material, which is not only bringing us into the atmosphere of those ancient peoples, but which help us to feel beyond doubt that they are really historical characters that we are dealing with." Will the repeating critics wake up now and pay heed to what this great archeologist says?

WE would call special attention to the article "Christian Rationalism and Judaism", in another column, by Rev. A. A. Holzer, of Philadelphia. The Jews seem to be in high glee that the "Christian Modernists have come over to agree with them in their age-long contention against the virgin birth of Christ. After all, what is the difference between a Jew who acknowledges that Jesus was a prophet of God, and a "Christian" who acknowledges nothing more? The Jew is not the only one who is red-branded.

ANENT the old and tried truths of the Christian religion, an acute British writer, Rev. Norton G. Lawson, has these pertinent words to say: "Fresh light of course may be thrown upon the truths thus defined; but it is late in the day to discredit them altogether, and set out to build a new Christianity on the ruins of the old. And to construe them in an unreal sense, and so rob them of their force, is to substitute a method of sapping and mining for one of direct attack." To our way of thinking, the method of open, direct attack is more honorable than the "sapping" method.

JUST as the evolutionists seem to place quantity above quality, so they are obviously more impressed with the material than the mental and with the physical than the spiritual. They can see very many resemblances between man's body and its functions and those of the animals; they note the same skeletal arrangement, the same muscular and nervous outfit, the same digestive and circulatory mechanisms, and so on, and these impress them deeply; but somehow they fail to observe how different man is from his animal neighbors in his mental and moral constitution. It is not that there are no types of *Homo sapiens* that are of an inferior order; but even so all rational human beings are capable of being taught, of moral and spiritual regeneration, and of being brought to a sense of their relationship to God. But not even the most intelligent domestic animals have such mental, moral and spiritual capacities. And we do not see even the evolutionists sending instructors to the apes and gorillas to teach them their favorite sibboleths, although they do try to teach them to our human children in the grammar grades and high schools! The evolutionists ought to go deeper.

OUR good old friend, Dr. J. D. Nutting, Secretary Utah Gospel Mission, after saying a lot of very nice things for the CHAMPION raises the question whether our readers are familiar with the doings of Mormonism. Dr. Nutting is also editor of *Light on Mormonism,* (subscription 25c). He has given many of his best years to work in Utah and is an authority on this question. Pastors especially, but also all Christians should know more of this work. A Mormon paper recently stated that no less than 60,000 missionaries have been sent out working for their cause. Then, also, those calling themselves "Reorganized Latter Day Saints" have had many thousands of their cult operating especially in the eastern part of these States. Often pastors do not know just how to deal with people on their charges when these missionaries operate among their people. It will cost our friends only a postal to get information that will prove very valuable to them. Write for literature to Rev. J. D. Nutting, 9277 Amesbury Ave., Cleveland, Ohio.

The publisher is anxious to procure the first several volumes of *Bible Student and Teacher,* either bound or unbound, and will be grateful for a line from any one in possession of these volumes.

A TRITE but true proverb of the Latins is this (put into English): "He teaches well who distinguishes well." That is what we find Dr. William M. McPheeters doing in an article in a recent number of "Bibliotheca Sacra." It proves just how clear and discriminating an orthodox Biblical scholar can be. We quote: "Impartiality, that is to say, hospitality to all the evidence pro and con, is of course another essential element in a correct critical attitude. Equal hospitality to all the evidence, however, must not be construed to mean indifference what may be the result of the critical inquiry. Such indifference is sometimes represented as the ideal state of mind for the critic. But that such is not the case will be obvious to the least reflection. In a judicial inquiry where a human life is at stake the juryman who is indifferent to the outcome, so far from being in an ideal position to render a verdict according to the law and the evidence, is morally disqualified to sit on the case. Where high interests are at stake, and especially where there are moral interests, indifference as to the issue of the inquiry would of itself evidence a moral obliquity, or a moral obtuseness or apathy, that would be fatal to intelligent insight into the testimony on which the issue turned. It is said that one of the few occasions on which Washington gave outward expression to his emotions was when he signed the death warrant of Major Andre. His obvious regret over the outcome of Andre's trial was not only highly honorable to himself, but furnished conclusive evidence of his genuine impartiality in dealing with the case." Dr. McPheeters also argues that the critic should sometimes be humble and modest enough to hold his judgment in suspense rather than to substitute "conjecture for evidence." Instead of praising over-quick decision as "critical boldness," he thinks it "really deserves to be pilloried as uncritical effrontery." To all of which we say "Yea, yea!"

FAR too many people today know only the Christ who lived two thousand years ago. It is important to know Him, and to know Him truly, as His person and work are set forth in the Holy Scriptures; but that by itself is not enough. We should also know the *contemporary* Christ, the Christ who is present today, according to His promise, "Lo, I am with you alway even unto the end of the world." Let us try to put it right: The historical Christ is the Christ of all history, past, present and future.

THE Knights of Columbus announce the Pope's approval of plans for a playground in Rome for which the order voted to spend $1,000,000. The site of the playground adjoins the Vatican. In order to give it a personal, as well as a financial "touch," the Pope assures the Knights he will watch the spending of this $1,000,000 from the Papal apartments in the Vatican Palace.

The Knights of Columbus, however, do not announce with any blare of trumpets that this vast sum which the order so freely sent across the water to aid the cause of the church is a part of the money which the organization received during the war from the whole of the American people, Protestant, and Catholic and Jew alike. With some $7,000,000 of war chest funds on hand at the close of the war, the organization has shown no disposition to recognize the rights of any except Roman Catholics to benefit from this fund. This being so, why not spend it on American Roman Catholics instead of sending the money out of the country. It is to be hoped that in the distribution of the remaining $6,000,000 the concession to the Protestant who contributed to this fund will be made of spending it in America.—*Fellowship Forum.*

ON the site of ancient Thebes, near Luxor, Egypt, has been discovered the tomb of King Tut-ankh-amen, who ruled about 1350 B. C., some 75 years before Rameses II. It is estimated that the things found in this tomb are worth $15,000,000. There are beds and other furniture made of pure gold and silver and set with precious stones, rare vases and pottery, crowns and robes and chariots and swords and lances, and many more things. 20 or 30 boxes containing mummified legs of mutton and ducks and other food were found. The tomb was hewn out of solid rock and was so well concealed that there was no outward sign of it whatever. Two years ago excavators dug within six feet of the entrance to the stairway and quit, knowing nothing about the nearness of the tomb.

REV. DR. ROBERT DICK WILSON of Princeton Theological Seminary, on invitation from Chinese missionaries, was to start for China in March for a six months' lecture and preaching tour, in the interest, especially, of evangelical views of the Scriptures. All who know him and his fidelity to the truth will be glad to know of his going, and will wish him great success in his mission.

ALLEN N. CAMERON, Missionary, returned from Central China, writes: "Two groups of missionaries are greatly in need of your prayers—the workers of Liebenzell Mission, an associate branch of the China Inland Mission, composed of 50 adults and 35 children, in Hunan Province; and members of the German China Alliance in Kiang-si Province with 25 adults and 15 children. Owing to the decline of the *mark* both these missions are cut off from their home base. Having worked with these people I can vouch for their fidelity and soundness of faith. They live on freewill offerings so that I am forbidden to solicit for them, but I will be glad to mail a printed letter to any one who may interest themselves in these servants of God, by addressing me at 3135 Arapahoe St., Denver, Colorado. Or write directly to David A. Steyse, Sec.-Treas., Liebenzell Mission, Changsha, Hunan Prov., China; or to F. A. Krienke, Sec., German, China Alliance, Kienchang, Kiang-si Prov., China.

THE following statements from a recent writer are worth considering: "If we are to believe some modern teachers, the nature of the race has so changed that there must be corresponding alterations in the doctrinal expressions of the religion designed to save it, if anything is to be accomplished. There is room to suspect, however, that the lack is not in the doctrines, but in their application. The old truths have always measured up to the demands when they were given a fair trial. Not only that, but somehow the simplest souls have been enabled to lay hold of them for all essential purposes; that is, their presentation in the time-honored forms have been intelligible." We may add that it is not Christianity that needs "reconstruction;" it is human nature that needs reconstruction through the power of Christianity.

CURRENT events, popular novels, the best sellers, the erring ways of flappers, etc., and such like, are being voluminously exploited as subjects of sermons from American pulpits. The Rev. Dr. John Timothy Stone of Chicago, formerly moderator of the Presbyterian General Assembly, has some salubrious ideas on preaching. In a recent address he said: "I have no sympathy with preachers who dwell on the topics of the day to the neglect of the Word of God", and he urged upon pastors a return to sermons based upon exposition of the Bible. Countless thousands of pew-occupants will say amen to this. Stone give his hearers bread—we have heard him—but a host of preachers now-a-days instead of giving their hearers bread, give them stone (we have heard them), albeit it is ground pretty fine and served in beautifully garnished dishes; but there is no nutriment in that. Preach Him who says, "I am the Bread of Life".

IT would be a sorry day in the history of our country if the vast majority of our scientists were atheists, agnostics or unbelievers. We do not believe this to be the case, and we never have. Therefore we take pleasure in sharing with our readers what Professor Vernon Kellogg, the well-known scientist, has to say in the January number of the *Yale Review*: "As a matter of fact, and contrary to popular acceptation, a great many scientific men believe in God. It would be mere guess work—for I know of no pertinent census—to try to estimate the percentage of scientific men, the percentage, say, of the nine thousand listed in Cattell's 'American Men of Science' who believe in God. But there are few churches in any city of this land in which Sunday morning does not see scientific men seated side by side with laymen, under the more or less inspired ministrations of preacher, priest, or rabbi. And they do not sit there as hypercrites—at least in any greater proportion than their non-scientific brethren."

WHEN Benito Mussolini, the Fascisti Premier of Italy, through his Cabinet, decided to present to the Vatican, for incorporation in its library, the library now in Chigi Palace, he presented additional evidence that the Fascisti movement is in reality little more than a cleverly clerical organization. The fact that, in the entire annals of Italy's relations to the Vatican, never before has the State given it anything without being forced to do so, indicates the revolutionary nature of the Premier's decision in this instance. Once more the point is driven home that the part of wisdom is to reserve judgment until the full facts concerning any new order or movement are known.

THE Rev. W. L. Cline, pastor of the Christian (Campbellite Church in Greeley, Colo., says: "Of all the magazines I think the CHAMPION is by far the most useful to one as a minister. I sometimes find a single number worth the year's subscription price". The sympathies of the CHAMPION readers will go out very warmly to Mr. Cline and his people in the loss of their beautiful

church, the largest in seating capacity of the twenty churches in the city. On the last Sunday of the old year as the congregation had just assembled for morning worship, the church was found to be on fire, and despite all efforts to extinguish the flames the building was consumed, the loss being estimated at $40,000.00. The fine spirit of fraternity existing in that place was manifested in other churches at once offering them the use of their buildings when not in use by themselves. They will however—as will be most convenient and satisfactory—hold their services in the spacious high-school auditorium.

A COMMITTEE composed of Roman Catholics, Protestants, and Hebrews has arranged with Mr. Robert Todd, Commissioner of Emigration, for the holding of religious services at Ellis Island. The Roman Catholics have mass at 8:15 on Sunday mornings, a Protestant service is held at 9:15, and a Hebrew service at 10:15. These services are held respectively by a Catholic priest, a Protestant minister, and a Jewish rabbi. The Protestant services are under the direction of a large inter-denominational committee. This committee has arranged for the services by installing a pipe organ and such other furnishings as are necessary.

REV. JOSEPH RITSON, in *Holborn Review,* discusses the electron, as illustrating Divine Providence, and among other things says: "An electron is a thousand times smaller than an atom. If a bubble of gas were made as large as the whole world, an electron would be a tennis ball. And the wonder is, that each electron is, by the Creator, made like a miniature solar system, revolving about a common centre and wondrous in activity and powers. Need, therefore, anything be counted too small for One who regulates atoms and electrons?"

WE cannot help thinking that the advocates of evolution are superficial, in that they make too much of the size of skulls both human and simian. Their constant effort is to find a human or a near-human cranium that approaches the small cranium of the ape. But in the human world intelligence cannot be measured by the size of the skull. There are many people who have large heads and yet who have only ordinary intellectual power. A correspondent tells us that, in a certain college, the member of the faculty who has the smallest head—and it is a good deal smaller than the average human head—has one of the best minds in the whole institution, which numbers a large teaching force of highly educated men and women. No, it is not the size of the skull that counts most; it is rather the quality of the gray matter inside of the skull. The evolutionists dote too much on quantity, but do not properly appreciate quality.

* * *

Life is a great and noble calling; not a mean and groveling thing that we are to shuffle through as we can, but an elevated and noble destiny.—*Gladstone.*

"If you feel seedy, if you are bilious, don't believe it is hereditary. *It is your own fault,* and the only way you can remedy it is by *exercise.* More illness are cured *by long walks* than most medicines." So says the famous specialist, Sir James Cantlie.

* * *

Hail to the Bible Champion

By Septuagenarian

HAIL to our *Bible League*—far famed,
And to *The Champion*—well named;
In God's own name, God's foes they face—
Long may they prosper thru God's grace.

TO prove "God's Truth is Marching On,"
Our *League* sends forth *The Champion.*

THE Book of God, wherein we trace
His Grace in Law, His Law in Grace—
Encounters foes in every place.

BIBLE of God! thou shalt prevail;
Implanted Word! tho foes assail—
Brief is their day; thy day shall be
Long as mankind has need of thee—
Enduring is thy ministry.

CHAMPION of our *Bible League,*
Hold forth God's Book, lay bare intrigue;
All facts each 'ology supplies
Make known—*Facts* thwart Satanic Lies;
Prosper thou shalt, for Truth o'erthrows—
In ignominy—all its foes.
On *Bible League* and *Champion,*
Nor falter till God's truth has won!

The reader will note that the first letter of each line and the first word of each paragraph supplies the title.

THE ARENA

The Christian and Evolution

By Dyson Hague, D.D.,LL.D., Wycliffe College, Toronto, Canada

THE reader must realize at the outset that the very word Evolution is one of those evasive, elusive terms almost impossible of exact definition. Etymologically, of course, it simply means the process of unfolding or development; as one might speak of the evolution of an oak forest from an acorn, or the development of a myriad forms of life through protracted processes of time. But in its more generally received sense it is a quasi-scientific-philosophic theory for the explanation of the universe, the star worlds of heaven, the earth and all things upon it, living and not living.

As a matter of fact Evolution is really a matter of hypothesis and speculation. It is practically a metaphysical creed. It belongs properly if not exclusively, to the region of scientific philosophy. And this is the primary point for the thoughtful. Nearly all, if not all, of its real originators have been men who have had no faith in God or the Bible, and a vast number of its influential champions to-day are men who do not believe in God the Creator, or accept the teaching of the Word of God.

No one could for a moment imagine that Darwin, whose name has almost been identified with the theory, or Huxley or Tyndall, its great protagonists, accepted the Bible idea of creation.

And as to Herbert Spencer who devoted his massive mentality to the construction of his theory of cosmic evolution of which organic evolution was but an incident, or Haeckel who built it up in his History of Creation and his Riddle of the Universe, it is well known that one was a practical, and the other a violent atheist.

As the term is generally understood to-day Evolution is the theory that involves the origin, by a series of vast and continuous changes from the tiniest atom of life in the primordial moneron or the semi-fluid formless molecules of albumen, to the myriad forms of life in the Universe.

But more specifically it is an attempt to explain the development of man by a series of numberless variations, and alterations, and adaptations, and acquired modifications, through millions and millions of years, from the lower animals, and probably from some hairy tailed quadruped of the ape or monkey family, arboreal in its habits. This theory is two-fold: organic and inorganic, though some add a third classification, the super-organic.

The first section of the theory, known as inorganic or cosmic evolution, is complex beyond all conception. It reaches out to the infinite of the Universe, and it boldly asserts that the mighty star worlds, the sun and the planets, have all come into their present state by stupendous processes of development, from some atomic force, through vast series of physico-chemical processes, continuous, incomputable. It began with whirling atoms, beginning to whirl, and jostling molecules continuing to jostle through infinite aeons.

Herbert Spencer expressed this fascinating theory, in a garish mist of words, the main features of which were, that in his opinion, the universe was self-existent, and second that it was self-created; both of which ideas, as Sir William Dawson says, were contradiction in terms, and wholly unthinkable.

According to Herbert Spencer "It is settled beyond dispute that organic evolution consists in a change from the homogeneous to the heterogeneous," (though what homogeneous meant he never precisely declared). Or, as the more modern school expresses it: "Evolution as a process can only be viewed as a vast process from the unconscious to the conscious".

But however mysteriously grand these theories may seem to the unwary, as a matter of fact, as far as up to date evidence is concerned, a fixed rule of the Universe is the stability of matter, and the unalterable fixity of the forms and properties of inorganic substances. The highest present day science, in spite of its endeavors to annihilate the gap between the living and the not living, and to prove that the difference between inorganic and organic substances is only one of degrees, and to account for the present state of the Universe by action

of chemistry or electricity or molecular forces, or, as the ancient evolutionists used to say, by a fortuitous concourse of atoms, is still at sea with regard to the origin of matter and force and heat; or how the exceedingly simple processes of motion and force began, or how out of mist and vapor the solids came; and still more how out of the solidified gases and liquids, the infinite variety of stellar worlds and all the animate and inanimate forms in the universe and upon this earth came to be.

Regarding all these things the theorists are impotently ignorant. Haeckel's theory of spontaneous Evolution or Archigony as the explanation of the origin of primordeal organisms is now universally discredited. Pasteur and Tyndall killed that by their famous microscopic and light beam experiments.

But the Evolution theory is more generally associated with the origin of life upon this globe, and it is this theory that commands our immediate attention.

In its generally accepted sense it is frankly agnostic. It is nothing more or less than an attempt to explain the origin of life apart from God, and without any reference to Gen. 1:1-27. It says that the highest plant or animal now living is a product of long series of evolutionary differentiations, "a vast and continuous series of changes in a continuous stream of living matter"; that the basis of all vital activities is a process called metabolism ("There is no life without metabolism, and no metabolism without life"); and that all phenomena of life are associated with physico-chemical processes of metabolism taking place in protoplasm alone. The origin of all life lay in certain primordeal organic elements from which, by molecular action some inexplicable motion or force, the primary moneron of protoplasm was evolved.

Huxley said that his philosophic faith was, that starting from not living matter, and appearing under forms of great simplicity, the living protoplasm was endowed with the power of determining the formation of new protoplasm from such matters as ammonium, carbonates, oxalates, and tartrates, alkalines and earthy phosphates, and water, without the aid of light. (Lay Sermons.) Then from that first origin of living protoplasm, there has been an unbroken continuity of living processes and substances, so that all the living organisms of the present day are descendents of the past, and all the varying forms of life are but the diverging streams from the original living source of metabolism. Or, to to account for the whole chain of sequences put it in other words, "Evolution is sufficient from the protistae to Man in the highest sense".

Darwin was the first Englisman to popularize the theory. In his famous books, the "Origin of Species," and the "Descent of Man," he formulated the theory that it was by the modification of specific forms of life through the struggle for existence and supposed natural selection that the animals and men on the earth came into their present condition.

As to the origin of man, both Wallace and Darwin regard him as a development through vast eras of time, from some animal of the Simian or ape variety. It is well known how Darwinism caught the Modernist imagination. It spread like wild fire, and literally captivated the scientific world. In spite of the antagonism of the last 50 years, though with varying degrees of interpretation and modification, it may be said that Darwinism to-day still holds the field. In fact it is almost the first article in the scientist's creed. Many of the leaders of the hour declare that "to doubt Evolution is to doubt science and Evolution is only another name for Truth". It has taken its place as one of *the assured results* of biological thought.

But in spite, however, of the dogmatism of this philosophic faith, one may be allowed to say that the system, as exploited to-day by many of its professors, is simply a series of unproved deductions founded upon a series of almost preposterous premises. Loud sounding assertions of majorities, and mightiest authorities, and the "assured results" of conscientious experts, do not remove the difficulties in the theory that up to the present time have proved insuperable. There are gaps in the theory that at every point are unbridged, and unbridgable. For Evolution as a theory is nothing if it is not an explanation of origins; and as to the origin of the origin of matter and force and heat and primordeal inorganic postulates, Evolution knows nothing, and admits that it can say nothing. It hopes indeed "that some day the very origin of life will be explained". (Goodrich, "The Evolution of Living Organisms.")

That is, of course, apart from God, and Gen. 1, and Christ, Col. 1:16. But it may be asserted that after 30 or 40 years of the most earnest efforts to secure life by physico-chemical experiments, there has not been found a single instance of the production of the living from the not living, or the slightest evidence of a gradual advance of lifeless matter to the

lowest forms of life, and onward from that to the more complex forms.

In spite of the most frantic efforts of the evolutionary school to maintain that the physico-chemical processes of metabolism with which are co-related all the phenomena of life, form a continuous series without a break, Huxley's famous theorem still stands: "There is no link between the living and the not living."

As the great Lord Kelvin one day remarked: "Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and the flowers which he saw around us grew by mere chemical force"? He answered "No, no more than I believe that a book of Botany could come by mere chemical force, . . . It is not in dead matter that men live and move, and have their being; but in a creative and directive power, which science compels us to accept as an article of faith. Is there anything *so absurd* as to believe that a number of atoms, by falling together of their own accord, could make a crystal, a microbe, or a living animal?"

In the next place there can be no doubt that Darwinism has absolutely failed as an explanation of the origin of species. One of the most remarkable signs of the times has been the gradual collapse of the scientific delusion of Darwinism. One by one the fondly believed links in the great chain have been ruthlessly broken, and the dominant doctrines of the Victorian scientists are being relegated to the limbo of discarded hypotheses.

It is now very generally admitted by scientists that the Darwinian doctrine can no longer be maintained. Sir William Dawson saw this over thirty years ago. Darwinism does not explain all that it was fondly thought to have explained. In fact the up-to-date attitude of scientists may be stated in these words of one of them: "In vain have the links which should link man to the monkey been sought; not a single one can be found."

With regard, too, to the endeavor to discover the missing link. It is not a mere link that is missing, but many links; for the lowest type of the human species is infinitely removed from the highest type of the brute, in spite of the many physical affinities, by his capacity for knowing and worshipping God. Nor has any evolutionist yet been found to produce one single proof of the change of one species into another species. If there is one accepted fact of scientific investigation it is the permanence of species as species.

This challenge has been repeatedly flung: If the evolutionary theory is true—and we have thousands of years of human history and progressive knowledge—how is it that you cannot produce a single instance of the evolution of one species from another. The truth of the Bible, Gen. 1:11, 12, 21, 24, 25, "After his kind", "After their kind"; that is species by species, still stands.

There are two or three millions of species on earth—sufficient field, one might think, for observation—but it must be said to-day that in spite of all the efforts of trained observers, not one change of species into another is on record." This is the one great rock on which Darwinian Evolution has foundered. The world has been ransacked for an instance, and not one, no not one, has been found.

And as to man being descended from some Simian species by indefinite changes in intermediate forms of life, it is, to quote the language of another, "a pure hypothesis; it has not a single fact to confirm it in the realm of nature; it is purely the product of imagination."

In the more vigorous language of the great Professor Virchow, the world famous pathologist and foremost authority on Anthropological science: "It is all nonsense. It cannot be proved by science that man descended from the ape or any other animal. We seek in vain for the missing link. There is a complete absence of any fossil type of a lower stage in the development of man. The connecting link remains a phantom."

To read the opening sections of Wells' Outline of History, is to make one marvel at the gullibility of the modern mind. It is monstrous to think that such stuff should be exploited in the name of science or history. If it is not one-tenth bad science and nine-tenths bad philosophy, it is like the dream of a diseased imagination, the romancing of a fabulist. And even so-called scientists like Professor Keith (Modern Problems relating to Man) will take a bone or two, or a stone or two, tack on to them dates of half a million years, or a million years, and talk glibly on the most ridiculous, irrelevant and unprovable scraps of evidence about the eoliths and pre-historic skulls, as if the whole of the Darwinian theory of descent had been firmly and finally established.

But last, and most important of all, even if the missing link, or a thousand of them were found, half man, half monkey, creatures with clubs and in caves, such as you see pictured in Wells' Outline of History, and even some-

times in so-called scientific hand-books of to-day, no one can find the link between the unthinking brute and the God-worshipping man. Even Professor Tyndall acknowledged "Here yawns an immense gap which it is impossible to bridge over."

But some one may say: "What about Theistic Evolution? It does not push God out of the Universe. It is surely not anti-Christian and infidel"? Perhaps not. But there are many writers to-day of no small eminence in the scientific world, who assert that, as a matter of fact, Theistic Evolution is a contradiction of terms. They say that if it is Theistic it is not Evolution; if it is Evolution it is not Theistic.

Sir William Dawson, for instance, after a fair and dispassionate treatment of the subject, seems to come to the conclusion that it is a weak and incongruous position, and that in the constant flux of philosophical opinion it is a position at any time liable to be stranded. (*Modern Ideas of Evolution,* pg. 240.)

Anyway, it must be admitted that the Theists did not originate Evolution, or the evolutionary theory. The promulgators of Evolution were largely men who either determined to annihilate the dogma of Creation, or who did not care whether or not the Genesis account were annihilated.

Fairhurst, in his Organic Evolution Considered, says, that Evolution was purely a system of materialism that did not recognize God or the Bible or the supernatural.

The Theistic Evolutionist may accept Evolution and shake hands with Darwin, Spencer, and Huxley, if not with Haeckel, and in an effort to be abreast of modern thought he may even say: "Sirs, let there be no strife between us and you, for we are brethren in the great theory of the origin of the world and man"! But no pure evolutionist can accept a creative act, for he does not accept either God the Creator, or the Word of God which declares Him.

Poor Darwin, when he wrote the Origin of Species, hinted at the grandeur of the view of life with its several powers having been originally breathed by the Creator into a few forms or into one, and might have been called a Theistic evolutionist; but he admitted later that while he had never been an atheist that an agnostic would be the more correct description of his state. (*Life and Letters,* p. 274). For the reader must remember that the Divine programme of the ages in the construction of the Universe by a series of great progressive developments, commenced, continued, and completed, by God working through illimitable aeons and through Jesus Christ as revealed in Gen. 1:1, John 1:1 or Col. 1:16, or, as Sir William Dawson expressed it, "the development of the plans of the Creator in nature", is a totally different thing from that universally received conception of Evolution which prevails in the scientific and philosophic world as represented by the majority of great leaders of modern science and philosophy.

Remember that Spencer denied the existence of God. Haeckel represented the most outspoken denial of God Almighty and His creation of the heavens and the earth. Huxley said: "I have no hesitation in affirming that the story of the creation (in the first chapter of Genesis) is pure fiction".

In the face of facts like these the pathetic thing to-day is that the Christian world has so hastily struck its flag. Never, probably, in the history of the centuries, has there been such a widespread surrender on the part of some leaders of the Christian church to the enemies of the faith, simply because of the dogmatism of a rationalistic world of science. Or rather, because so many professing Christians imagine that Evolution is a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths, instead of being a veritable gulf which cannot be bridged over by any science of religious thought. We feel then that Christians must stand against Evolution for these simple reasons:

1. Cosmic Evolution is a definite contradiction of Genesis 1:1, and Organic Evolution is in flat antagonism to Gen. 1:26, 27; 2:7. It seems impossible to deny that John 1:1-3, Col. 1:16, cut at the very heart and destroy the very root of Evolution in the Spencerian and Haecklian sense of the word. When a Christian writer quotes with approval a statement that "it must be borne in mind that the general idea of organic evolution, that the present is the child of the past, is in great part just the idea of human history projected upon the natural world, differentiated by the qualification that the continuous 'becoming' has been wrought out by forces inherent in the organisms themselves and in their environment," and declares that Evolution as a process can truly be viewed only as "a vast progress from the unconscious to the conscious," he may imagine that he is only expressing the teaching of John 1:3, but as a matter of fact he is simply vesting what St. Paul calls philosophic delusion (Col. 2:8) in a cloud of words.

2. It destroys, and destroys absolutely, the teaching of the third chapter of Genesis, and the third and fifth chapters of Romans. These great chapters are the basis of all Biblical Soteriology. For without Adam's fall, the original head of the human race, in whose fall all mankind fell (Rom. 5:12), the science of theology is evacuated of its most salient feature, the Atonement. The evolutionary theory of the progress in development upward of the ape-descended or ascended man, is totally opposed to the teaching that man created in the image of God fell by sin into condemnation and became as fallen the first link in the glorious evangel of Redemption by the Atonement of the Second Adam, the Lord Jesus Christ from Heaven. As Canon Barnes recently declared—a strange statement for a man who publicly vowed allegiance to the sixth, ninth and tenth Articles of the Anglican Church—"the inevitable acceptance of Evolution means *giving up belief in the Fall, and in all the theology built upon it* by the theologians from St. Paul onward." It is confessedly another Gospel. It is a Gospel which contradicts the Gospel of Christ according to St. Paul in the Epistle of Romans and the Galations. For the poor and the needy; for the sick and the dying; for the lame and the halt and the blind; for the lost and the dead it has no evangel. It offers a vague hope of progress and development by gradation of enlightenment, a possible modification of the already not-so-bad to the possible get-better, through education and environment; and all the while the bewildered and disappointed souls look up and are not fed or saved.

3. Evolution undoubtedly cuts the nerve of moral accountability. If a man was not a direct creation of God but a mere indirect development through myriads of years of no one knows what, or how, or why, or when, or where, then it must follow that the very heart of moral accountability is gone. A lowered anthropology must mean a lowered theology, and a lowered theology must have its effect upon the lives of the preceptors and pupils. One of the leading American Professors sounded this note to the College world when he said: "The fatalistic conception of man's personal and moral life is the deadly gift of naturalistic Evolution to our age." If one does not go to the length of the clever author of "The Glass of Fashion" and say that "Darwinianism not only justifies the sensualist at the trough, and fashion at her glass, it justifies Prussianism at the cannon's mouth and Bolshevism at the prison door", one may at least hear Professor George Howison in his "Limits of Evolution" when he says: "Under the sheen of the evolutionary account of man, the world of individuality disappears.

4. Last, and worst of all, it destroys the Christ of God. To us it is sad to think that any Christian teacher should believe and teach that our Lord and Saviour Jesus Christ, the Lamb of God, the Son of God, was simply an evolution in the development of the human race; the climax of the evolutionary chain of sequences from the atom to the worm, from the worm to the ape, from the ape to the ape-man, from the ape-man to the cave-man, and from the cave-man to the Christ. In this case the Lord Jesus was not conceived by the Holy Ghost; nor was He God of God; Light of Light; Very God of very God; Begotten, not made. His Divinity is only such as we poor humans possess. He did not redeem us, for there was nothing to redeem. "The conception of man as condemned," says Shailer Matthews, "is but a figure of speech".

We have no hesitation, therefore, in stating our profound conviction that the believer in Christ, to-day, has to make a choice between a philosophy which, however specious, has its roots in the denial of the first chapters of the Word of God, both in the Old Testament and the New Testament, of Gen. 1, Matt. 1, Luke 1, and John 1; and the teaching of the Lord Jesus. Christ in the days of His flesh strongly asserted the creation of man by His Heavenly Father (Matt. 19:4), and after his resurrection from the dead—a Fact which itself disproves the very essentials of Evolution—declared that all things must be fulfilled which were written in the law and the Prophets and the Psalms concerning Himself. To find a vague place for the Creator somewhere along the line of Evolution, or to admit that God stepped in at various needed places, as in the Theistic scheme, is a very different thing from professing the faith of John 1:14, 16, 29; John 3:16-36; John 5:25, 29; Col. 1:15-21.

Faith is ever a fight, and to-day, perhaps as never before, it is a question of choice of sides. The Cross means separation. To the believer compromise is impossible. It is either the sophism of the sophist of the world that knows not God, or the foolishness of the Cross and Christ Crucified.

We believe in our heart of hearts in these days of too easy compromise and of too hasty concessions that the need of the hour is for

ministers young and old, in the words of Sir Monier Williams, "to dare to be down-right with all the uncompromising courage of your Bible. Be fair; be just; be Christlike; but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of men denying the very fundamentals of the evangelical faith."

(Those who care to investigate further this aspect of the question are referred to *Evolution,* by Graebner; *Theistic Evolution,* by Fairhurst; *The Other Side of Evolution,* by Patterson; Professor Price's *Outlines of Modern Science and Modern Christianity,* and *God's Two Books—New Light on the Doctrine of Creation;* Mauro's *Evolution at the Bar;* and the works of our greatest Canadian Scientist, Sir William Dawson, *The Story of the Earth and Man, The Origin of the World,* and *Modern Ideas on Evolution.*)

The Prophet

By William H. Bates, D.D., Greeley, Colorado

I

What and Who the Prophet Is

ST. PAUL says that "God at sundry times and in divers manners spake in time past unto the fathers by the Prophets" (Heb. i. 1). And St. Peter says: "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21).

A study is proposed in a series of articles: first, of what and who the prophet is; second, of the origin, rise, and development of the prophetic order; third, of some of the prophet's characteristics.

Words are used to express things, and often we can best understand a thing by studying the word that expresses it.

Strike off the case termination of the Greek word *prophet-es,* and you have exactly our English word "prophet." This Greek word is a compound, and is derived from the verb *phemi, to speak,* and the preposition *pro.* According to Dean Stanley this preposition has a threefold meaning: 1. "Beforehand;" 2. "In public;" and 3. "In behalf of," or "for." And he says: "It is possible that all these three meanings may have a place in the word. But the one which unquestionably predominates in its original meaning is the third,—'one who speaks for' another."

A *Prophet,* then, in the largest sense, is *one who speaks for another.*

We have gone from the English to the Greek. We may go farther still. Both the English and Greek words are the translation of the Hebrew word *nabi,* which is said [Gesenius] to come from one which signifies "to bubble forth" or "to boil over," as a fountain. This occurs in the first verse of the lively Psalm xlv.: "My heart is inditing a good matter," literally, "my heart is bubbling forth" or "boiling over with good matter."

There is a fact connected with this word *nabi,* which those who understand the ancient languages will appreciate: it corresponds with the Latin deponents, like *loqui, fari,* etc., *to speak,* i.e. it is found only in the passive forms of conjugation, but has an active sense, indicating that while the speaker is active, he is nevertheless swayed by an impulse over which he has not entire control, and is so far passive. This linguistic fact is quite borne out by the quotation from St. Peter: "Holy men of God spake [active] as they were moved [passive] by the Holy Ghost." Their hearts bubbled forth, as a fountain, what God had poured into them.

There are two other Hebrew words used to designate a prophet, *roeh* and *chozeh,* both signifying *one who sees,* and accordingly they are translated by the word "seer". In 1 Sam. ix. 9, it is said, "He that is now called a prophet (*nabi*) was beforetime called a seer (*roeh*)." In fact all three words, nabi, roeh, and chozeh, were applied to the same person (Smith, *Bib. Dict.*). The last two are derived from, or express, the prophet's power of seeing things presented to him by God, and the first refers rather to his office of revealing and proclaiming God's truth to men.

Taking these three words and putting them in the places in Scripture where they are found, it is not difficult to see what a prophet is.

Sometimes God visited his mind by silent suggestion; sometimes He spoke to him as he did to Samuel, by a voice; sometimes He instructed him by night-dreams, or by day-vis-

ions; sometimes He dawned directly upon the soul and possessed it; sometimes angelic agency was interposed as a medium: but God came to him with instruction, counsel, admonition, warning, prediction, as the case may be, and for God he spoke.

It may be said right here that the common and popular conception of a prophet as one who foretells future events should be corrected, for it is only partly true. Prediction was a very small and a very subordinate part of the prophet's office. According to Dean Stanley the limitation of the word to the sense of "prediction," as we commonly understand it, did not obtain until about the 17th century. So the prophet was God's *forthteller* and not simply his *foreteller*. He was God's spokesman, the expounder and interpreter of the Divine mind.

Thus a prophet was a person with whom God held communication, and he was the organ of supernatural revelation to humanity. While he was such, he was immediate proof that God had not forgotten the world: he was outstanding testimony of the personal presence of God among men: he was a palpable proclamation that supernatural revelation was a living fact. He spoke for God.

Such is *what* the prophet was. But *who* might be a prophet?

The priest was a priest by established prescription. Ancestry determined his office. He belonged to a recognized lineage, beginning with Aaron and descending in the Levi line. And his work was largely mechanical, obedience to a ritual. But with the prophet it was entirely different.

The prophet's call was a purely personal affair, a matter entirely between the individual and God, caste, hereditary claims, kinship and family relations being completely ignored. And according to Scripture the question of sex did not enter in, for God called women to be prophets. More men, quantitavely, for obvious reasons were called, but women no less as a matter of fact were prophets.

We read of "Miriam the prophetess" (Ex. xv. 20); "Deborah a prophetess" (Judges iv. 4); "Huldah the prophetess" (2 Kings xxii. 14; 2 Chron. xxxiv. 22); "the prophetess Noadiah" (Neh. vi. 14); an unnamed one in Isaiah viii. 3; and "Anna a prophetess" (Lk. ii. 36). See Rev. ii. 20.

And men were called from very various walks of life. Moses and Samuel belonged to the tribe of Levi; Saul and David were kings; Jeremiah, Ezekiel, and John the Baptist were priests; Elijah was a wild Bedouin desert wanderer; Elisha was a farmer, Amos a herdsman.

Thus we see *who* might be a prophet—anybody whom God should call.

The Date of Deuteronomy

By W. H. Griffith Thomas, D.D., Germantown, Pennsylvania

IT is now accepted by all scholars that Deuteronomy is the key to the critical position. Criticism says that the Book was not written by Moses, but discovered in the time of Josiah (2 Kings 22), having been composed about a century or so before. Now it is obvious that if this critical position is correct, the ordinary view collapses. The Book is either substantially Mosaic or it is not. This is how a critic sums up his position:—

> That the Book, as we now have it, was not written by Moses is proved by Deuteronomy i. 1, iii. 8, ix. 46 for Moses, who never crossed the river, could not have spoken of Sihon and Og as 'beyond Jordan.' Nor could he have written an account of his own death."

Before dealing with the subject in general, these two points seem to call for attention. It is curious that in arguing from Deuteronomy i. 1, iii. 8, iv. 46, against the possibility of Mosaic authorship the other use of the phrase should not have been remembered. It is evidently employed with laxity to describe either one side of the Jordan or the other, and hence it is obvious from a consideration of the passages in which the phrase is found that no argument can be drawn from it as to whether the writer of Deuteronomy dwelt on the one side of Jordan or the other. We have only to look at Numbers xxxii. 19 to see the same phrase used for both sides of the river. It is also necessary to give special attention to the detailed arguments, with a list of the passages where the phrase occurs, found in *The Unity of the Pentateuch*, by Finn (pp. 121—126). As to the impossibility of Moses writing the account of his own death, the critic may perhaps be asked to indicate what conservative scholars have ever held this position.

But the Mosaic date and authorship of Deuteronomy is not to be set aside so easily as

criticism suggests. There is perhaps no point on which conservative scholarship more willingly joins issue with the Wellhausen school than on this undoubted "crux" of the position, and it would be valuable if attention could be concentrated on this and discussion strictly confined to it. The considerations to which attention is now called are for the most part strictly general in character. At any rate, there is no need to deal with detailed technicalities until the broad outlines are settled, because the position really turns on these rather than on a multitude of details. In justification of our limiting attention in this way, the familiar words of the late Professor Robertson Smith may again be quoted:—

"The questions with which criticism deals are within the scope of anyone who reads the English Bible carefully and is able to think clearly and without prejudice about its contents."

Some years ago a series of articles by Prof. G. L. Robinson appeared in *The Expositor* (5th series, vols. 8 and 9), in which several reasons were adduced for believing that Deuteronomy was composed early. Without discussing these arguments in detail, though attention may still be profitably given to them, some additional considerations drawn in substance from Orr's "Problem of the Old Testament," Whitelaw's "Old Testament Critics," Griffiths' "Problems of Deuteronomy," Finn's "The Unity of the Pentateuch," and other works are the following:—

1. There is nothing in the account of 2 Kings xxii. and xxiii. to indicate that those who discovered the Book considered it was in any sense new or recent. On the contrary, it was regarded as by Moses.

2. If the teaching of Deuteronomy was not known before the time of Josiah in regard to centralization of worship, the three feasts, and the prohibition of idolatry, the question arises why Jeroboam set up the calves; why Solomon dedicated the temple on the seventh month (the month of the Feast of the Tabernacles); why Hezekiah broke down the high places if they were not then illegal; and why Elkanah and Hannah went up to Shiloh? If the narrative is not trustworthy in these respects, why should we regard it as accurate about Josiah?

3. There is so much in the Book that is inappropriate to the time of Josiah, including the extermination of the Canaanites; the prospective election of the king; the references to Edom, Moab, and Egypt, and the instructions about Ebal and Gerizim. All these would be perfectly appropriate to the time of the later days of Moses, but absolutely incongruous in the time of Josiah (Vos, "Mosaic Origin of the Pentateuchal Codes," pp. 186 ff., 197 ff.).

4. Why should the Book be ascribed to Moses unless this were actually the case? If a book invented in the time of Manasseh could be accepted by the people as from Moses, it surely implies that they possessed books which would enable them to accept and associate Deuteronomy with their great Lawgiver. Would this be likely if the Book of the Covenant (Exodus xx.-xxiii.) were all? And why, too, should they ascribe this to Moses if its practice, as admitted by the Critical School, is against that of the Book of the Covenant?

5. The outlook of the Book is totally different from that of 2 Kings xxii. The Critical School asserts that the great object of the Book was the centralization of the worship of Jehovah at Jerusalem; whereas this was not so much the question in the time of Josiah (it is not alluded to in Kings) as the worship of false gods, which in Deuteronomy is treated of only as something that might happen in the future. As Sir William Muir says, Deuteronomy is its own witness, and it has "the clear and vivid touch and outline of reality which mark contemporaneous history."

6. There can be no doubt that if we accept the clear and constant testimony of the Book, Moses is responsible both for its substance and form. Bissell remarks that it would surprise one unacquainted with the subject to know how large a portion of it is put directly into the mouth of Moses and is represented as spoken by him. "By actual enumeration of verses it makes fifteen-sixteenths of the whole matter. Out of nearly a thousand verses there are but sixty that are not in the form of direct address; that is to say, that do not purport to be the word for word utterance of Moses himself" ("The Pentateuch, Its Origin and Structure," p. 259). The name of Moses is found thirty-seven times, and usually with the purpose of connecting him with its subject matter and almost everything is associated with such phrases as "Moses spoke," "Moses commanded," "The Lord said to Moses." Surely a careful consideration of the evidence on this point compels the acceptance of the following words of Bissell:—

"It is a remarkable circumstance and one which cannot be overlooked or evaded in any worthy discussion of the genuineness of Deuteronomy. If the person to whom we are indebted for the

Book as we now have it, whoever he may have been, had deliberately set out to place beyond all dispute the question of Mosaic responsibility for its contents, it would be hard to say how he could have stated it more carefully or wisely" (p. 260).

7. With regard to the laws which are found in Deuteronomy alone, if the Book was prepared by the reforming party in the days of Josiah, the laws peculiar to it should be reformatory in character, and have a distinct reference to the circumstances of those to whom the Book was addressed. But it cannot be fairly argued that there is anything distinctly reformatory associated with many of these laws, and nothing to connect any of them specifically with the reformation under Josiah. No suitable occasion can be found in the historical circumstances in the latter half of the seventh century. On the contrary, many of the laws bear the proof of a much earlier date. Can anyone imagine a book, intended to quicken the conscience and to promote reformation, having its pages filled with details about birdnesting and other matters, with no bearing on the serious condition of affairs then existent (see Princeton Theological Review, vol. 1, pp. 455 f.)?

8. How is it that the place which was to be the central sanctuary of Jehovah is not once mentioned in this Book? There is not the slightest intimation that the central sanctuary is to be in a great city. The only references are to "the place which the Lord thy God shall choose," and similar general statements. But from the standpoint of the Critical School the omission of any hint that Jerusalem was to be the place is almost inexplicable. Wellhausen seems to have been impressed by this absence of the name, for he writes, "How modest, one might almost say how awkwardly bashful is the Deuteronomic reference to the future place which Jehovah is to choose" (Prolegomena, p. 37). Mark this curious phrase, "awkwardly bashful." Yet there is no such "bashfulness" about First and Second Kings (of contemporary date on the critical view), where Jerusalem is mentioned several times. What can be the explanation of this absence of the name of Jerusalem from Deuteronomy, and from the Pentateuch in general? Surely it is that at the time Deuteronomy was written Jerusalem had not become the place of the central sanctuary.

9. In view of the general belief that the date of Deuteronomy is one of the established results of criticism, it is curious that Dr. Kennett, of Cambridge, a few years ago, argued in favor of making it exilic, and proposed to make it about B. C. 520. Dr. Redpath was able to show that, while Dr. Kennett effectually disposed of many of the arguments in favor of the ordinary critical date, he at the same time brought forward such inconclusive arguments in favor of his own hypothesis, that the implication is almost inevitable that the traditional date is after all correct. This is only now used to illustrate the obvious impossibility of stopping short with the time of Josiah, if once we give up the Mosaic date.

10. Several years ago, a well-known missionary in Asia Minor, Dr. E. G. White, wrote an article, "Deuteronomy in Eastern Light," in which he used his own experience of the East to show that Deuteronomy existed substantially in its present form earlier than is allowed by the Critical School. Dr. White said that if Orientalism be allowed its place in the interpretation of the Old Testament along with literary criticism and archæology, the writer of Deuteronomy will be rehabilitated as one who could comprehend and state the facts. Dr. White's conclusion is that the Critical view cannot be reconciled with that presented in the Book itself, and he believes that the Book will be ultimately established as trustworthy, and its view of its own origin regarded as true.

These are some of the outstanding arguments in favor of the early date of Deuteronomy, and until they are met and vanquished the conservative view will continue to be regarded as much more natural, and far truer to the Biblical view, than the Critical theory. There can be no doubt of the distinct issue between Criticism and the Biblical theory of Deuteronomy, and if one is true the other must be false. Although objection is often raised to argument put in the form of a dilemma, yet it is impossible to doubt the essential truth of the statement made by the late Dr. F. Watson, that if Deuteronomy does not contain a considerable Mosaic element, it can be nothing else than a pious fraud, while on the other hand if the bulk is Mosaic, the arguments which are said to prove its late date are to a considerable extent invalid ("Thinker," vol. vi., p. 401).

I venture to contend that, until criticism has faced and answered these objections and has given thorough attention to the treatment of the subject in Mr. Finn's book, it ought not to dismiss the Mosaic authorship and date of Deuteronomy so lightly as it often does.

The Riddle of Spiritism

By Professor Luther T. Townsend, D.D.,LL.D., Brookline, Massachusetts

IV. Devices

We next call attention to some of the mechanical contrivances and devices employed by medium spiritists when communicating with what they claim to be the spirits of the dead.

Spirit photography, the planchette and ouija boards and automatic or slate-writing have a place of prominence in spiritism.

Mme. H. F. Blavatsky, founder of the Theosophical Society and a spirit photographer, worked the art for a time with considerable success, but later was exposed, and her photographs, together with her pretended correspondence from unfrequented lands, were pronounced fraudulent by Dr. Richard Hodgson, who for several months made a study of this woman in the interest of the Society for Psychical Research.

Four other spirit photographers, Mumler, Hudson, Parkes and Buget, regarded as the leading photographic mediums, have been pronounced against in the proceedings of the Society for Psychical Research (Vol. 7, pp. 308-9).

Dr. Hereward Carrington's book, *"Physical Phenomena of Spiritism"* also has this to say:

> The minutes showed that the evidence was not only absolutely inconclusive in all their cases, but showed that gross and constant fraud had been charged against every one of these mediums and conclusively proved to exist.

The report of the commission appointed by the University of Pennsylvania to investigate "modern spiritism," has also this to say on the subject of spirit photography:

> There are among mediums certain specialists whose alleged spiritual manifestations we have endeavored to investigate, not always successfully, as, for instance, in the case of Mr. W. M. Keeler, through whose mediumship spiritual photographs are produced. The conditions which this medium demanded would have made any attempt at investigation a mere waste of time, and his terms of remuneration were, in addition, as we have before mentioned, prohibitory and suggestive of unwillingness to come before the commission. In these days of composite photography it is worse than childish to claim a spiritual source for results which can be obtained at any time by any tyro in the art.

May not the hope, therefore, be entertained that bereaved and troubled hearts will no longer try to find a resemblance between some dead friend or kindred and these spook photographs that are about the most fraudulent and silly imposture that has been charged against spiritism?

The ouija and planchette boards of late have come into prominence. The ouija device for centuries is said to have been in use in some parts of India. After Mrs. Curran, of St. Louis, visited New York with her ouija board, and after it became known that so distinguished a man as Sir Oliver Lodge spends a part of his time in working it, there has been an unprecedented demand for "this little three-legged table." It is on sale in every part of New York and is said to be today "the best of all sellers."

The New York *Times,* in an editorial, January 14, 1920, speaking of the ouija board craze, says: "Having created a national industry which bids fair to rival that of chewing gum, the ouija board is now developing a new form of nervous prostration."

In the *Times* editorial we are also informed that the faculty of Ann Arbor are much exercised over the fact that students are giving much of their time to the board. The editorial continued thus:

> One professor dolefully proclaims that the lure of the ouija is becoming a serious national menace. Local medical authorities, meanwhile, report an increase of nervous diseases and prostrations.

J. Godfrey Raupert, K.S.G., at one time president of the British Society for Psychical Research, speaks his word of warning:

> Persons habitually and systematically using ouija or planchette boards, or similar automatic devices for obtaining spirit messages, experience, after a time a peculiar condition of lassitude and exhaustion—in many instances accompanied with severe pain at the top of the spine and gradually spreading over the top of the brain . . . And in proportion as physical vigor, and, therefore, the powers of resistance and of will, declines, and passivity and apathy increase, the spirit gains closer access to the mind, directs and influences its operations, and in course of time gets complete control of it . . . Messages then come with regularity and conciseness, immediately the experimenter touches the board; but the moral tone is seen to have undergone a great change. From the normal and healthy mind's point of view they are distinctly immoral and mischievous in their aim and character . . . In the case of young people, the message may hint that the established laws of morality are, after all, only conventional laws, framed by man, and that certain instincts, imparted to human nature were imparted by God and may be lawfully obeyed. As the psychic development

advances the entire mental and normal nature of the experiment becomes disordered, and he discovers to his cost that while it was an easy thing for him to open the mental door by which the mind could be invaded, it is a difficult, if not an impossible, thing to shut the door, and expel the invader. . . . . A pitiable mental and moral collapse often terminates in suicide or insanity.

It would seem, therefore, from psychological, ethical, and religious points of view, that the planchette and ouija boards, though appearing to be perfectly innocent and harmless pieces of furniture, would better be banished from every household into which they have been received and should not be permitted to invade any additional homes or schools of the American people.

Automatic, or slate-writing, is another spiritistic agency to which reference already has been made. This device, or perhaps we would better say this practice of slate-writing, has occasioned much interest and comment. One of the most surprising accounts of it is from the pen of the very accomplished woman and gifted authoress, Mrs. Ella Wheeler Wilcox, already mentioned. In the field of literature she has written much that commends itself to everyone who is capable of appreciating what is very choice in rhetorical expression and ennobling in thought.

The story of her conversion to spiritism through slate-writing is told in a published article entitled "The Impotence of Death." She tells us in that article that a single experience convinced her of "the positive truth of spiritism." The experience was this: A woman whom Mrs. Wilcox never had met before, but of whose reputation for psychic power she had heard, called at the hotel, in New York, where Mrs. Wilcox was making her home. The woman was requested to give a test. She at first objected, and made this statement:

I do not like to tamper with this strange force, I have possessed it since a child, and my father lost his mind investigating these things. My husband is violently opposed to the whole matter, and I rarely permit myself to give an exhibition of my powers to any one. I confess I do not understand my gifts, and am a little afraid of them.

But after some persuasion the woman consented, and submitted to the test. Two slates belonging to some children stopping at the hotel were secured. But there were no pencils. Note paper was placed between the two slates. We now quote word for word from the statement of Mrs. Wilcox as to what took place:

With this paper I placed a morsel of lead pencil about the size of the end of a darning needle, a pencil so small that it could not have been held under the finger nail without losing itself. I alone touched the paper; I alone touched the pencil; the paper bore the hotel mark, and I took it from my desk with my own hands. The room was brilliantly lighted. After I placed the paper and pencil between the slates my caller held two ends of the slates in her hands and I held the other two. Almost instantly the closed slates were jerked and pulled as by some violent force, and on the table and on the back of my chair knockings were distinctly audible. "I think the spirit friends are already here," I remarked. The lady said in reply, "Oh, I do not know. I am not ready to say they are spirits. I do not know what they are." As she spoke three loud raps came on her chair. She laughed, and said, "They are contradicting me." A moment later raps came on the slate. "That means a message," she remarked. "Examine the slates yourself, I do not want to touch the materials. I want the test to be fair."

Upon the paper, in a fine spider-like penmanship, but perfectly legible, was a most tender and motherly message, bearing the signature of my husband's mother, who died when he was a small child; a young mother who had lived her sweet, brief life in an obscure New England village, and whose name and history are not known to one friend in one hundred in our circle of acquaintances.

I replaced other sheets of paper, and in all six messages were given me; all from different people, and all under the glare of a fully lighted electric chandlelier, and all in my own room and with my own materials. Several of these messages contained assertions and statements to which time has since given added weight. This experience occurred eight years ago. I know that I was not under any hallucination; I know that I was not in a hypnotic state; I know the slates were not tampered with, and that I alone touched the paper and pencil; I know that no financial consideration entered into the experiment; and I know that the messages were written by some power not explainable by physical science.

It seems to me, in the light of such an experience, as stupid as it is stubborn, to deny the fact of communication with realms beyond. This is but one of many convincing experiments which have come to me in the course of my investigations. In the meantime I believe only those who wish to establish the spiritual truths on scientific basis should tamper with these invisible forces.

Now admitting everything that Mrs. Wilcox has reported, the following conclusion would seem to follow: A woman as intelligent, accomplished, and sincere, as Mrs. Wilcox is known to have been, and of social and literary standing, would not deliberately and intentionally lie. Such a thing would seem incredible. That she could be deceived to the extent represented would at first thought seem equally unbelievable. That the spirt of any person living or dead, or that any angel from Heaven or any demon from Hell, or that even Satan himself could get between those two

slates, securely held together and with the fragment of a lead pencil, "in a fine and perfectly legible hand," on a blank sheet of paper, write an intelligent and truthful message is, from a scientific point of view, absolutely impossible. How, then, can the facts stated by Mrs. Wilcox be accounted for? is the question for which an answer is expected. An offhand reply is that the writing with all the details given by Mrs. Wilcox never did take place; though she thought so.

The next question that naturally follows is: What caused Mrs. Wilcox to think so? To this question we are disposed at present to offer only two explanations.

1. There was a lapse of memory as to some of the details of what took place, in which hallucination played an important part. The human mind is a strange affair. Sometimes in its behavior it reminds on of the Francis Bert Harte's "Heathen Chinee":

> That for ways that are dark,
> And for tricks that are vain,
> The memory of man is peculiar,
> Which the same I am free to maintain.

It will be noticed that we have taken the liberty to substitute "the memory of man" for the original "Heathen Chinee."

It is to be borne in mind that eight years had passed after the alleged slate-writing in the New York hotel before the article on "The Impotence of Death" was written. In the intervening time there may have been much mental manœuvering—some things forgotten, and other things innocently substituted, and a mild form of paranoia had unfortunately developed.

2. A supernormal or supernatural agency unknown to science did the trick, working one of the cleverest miracles ever heard of.

We will not just yet decide the alternative to be chosen.

V. The Clutch of Spiritism

The firm hold that medium spiritism has upon those who yield to its entangling fascinations is one of its pronounced characteristics, and at this point calls for at least a passing notice. An incident in point is reported by Judge Edmunds, and was published in *Spiritual Tracts No. 7.* The statement of the Judge is this:

> One day, while I was at West Roxbury, Massachusetts, there came to me, through Laura as the medium, the spirit of one with whom I had been well acquainted, but from whom I had been separated some 15 years. I had not seen him for several years; he was not at all in my mind at the time; and he was unknown to the medium. Yet he identified himself unmistakably, not only by his particular characteristics, but by referring to matters known only to him and me. I took it for granted he was dead, but was surprised to learn afterward that he was not. He is still living.

And yet the Judge was so in the clutch of spiritism that he remained a firm believer even after this blunder of the medium.

Not long since it was reported that two trance mediums, one in Geneva, and the other in New York, developed "spirits" purporting to come from the planet Mars. Each spoke a strange language having a vocabulary of several hundred words, and both spoke fluently with never a variation. The language was different, to be sure, and the descriptions of life on the planet varied widely; the same, of course, might have been the case on Mars if two spirits from the earth should visit that planet and give an account of what is transpiring here. One fact, however, proved sadly disillusioning, namely, the Martian tongue of the French medium followed the French syntax, while the Martian tongue of the American medium followed the English syntax, a thing of course curious enough, but this fact seems never in the least to have disturbed the belief and confidence of spiritists who afterwards were made acquainted with it.

The secretary of the Seybert Commission speaks of a seance he attended, in Philadelphia, at which a Mrs. Wills acted as medium. Of the spirit forms that appeared, one claimed to be the wife of an elderly man who was present at the seance. This wife had died two years before. Her name was given correctly by the medium. The man looked carefully and then remarked to his neighbor: "It must be her, but she has more flesh than when I knew her."

It is currently reported that a young man while present at a seance, upon being shown a photograph of his dead sweetheart, burst into tears; then wiping them away and looking more carefully at the picture, he said, "It is she, but, oh my, how she has changed!"

The last seance the author attended, and probably the last he ever will attend, was in a Southern city, some years ago. The medium had been meeting with remarkable success. The seance began by the singing of several well-known Gospel hymns; this is one of the tricks of that trade, the purpose of which will be shown later. A pious feeling appeared to possess all present; there were perhaps 20 persons in all. The author had been singled out and was told that someone from the spirit

world was present and wished to speak with him. The medium was intentionally misled by a remark that had been made. The medium reported that the author's son was well and very successful in the business in which he was then engaged, that the children were well and they would soon make the author a visit. Now the interesting part of this information is that the author never had a son and only one grandchild, and that one was not a son but a daughter. And yet there were those present at that meeting who upon being informed of the blunder of the medium continued to believe that she was in communication with the spirits of the dead, though, in this instance, she was mistaken in the reports that she had received from the other world.

In 1867 Charles Dickens visited America and was persuaded to attend a spirit seance. During the meeting he asked the medium to call up Lindley Murray, the distinguished English grammarian. When the medium announced that Mr. Murray was present, Mr. Dickens asked, "Are you Lindley Murray?" The celebrated grammarian replied, "I are!" That was enough; Dickens' conclusion was quickly reached. It was this: if that reply was really from Lindley Murray, then Murray's experiences on the plane just above must have played the fool with his brains, or with his grammar, or with both brains and grammar.

Another medium was asked to call up the spirit of Daniel Webster. When Mr. Webster was reported to be present, he was asked this question: "Did you make any mistakes while on earth?" Mr. Webster replied, "I don't think I made any mistakes in my political life, but I made some in my dictionary!" One can hardly imagine how Daniel and Noah Webster got into this political and lexicographical mixup if the life of the plane above is what we had supposed it to be. Or perhaps the "ocean of mind" had drowned them both and that in the process identity had been lost.

But these mistakes have no terror for the faithful. They are accounted for in this way: People in the spirit world are in some respects much as they are on earth. They joke and trifle there much as they do here. Thus in the experience of Judge Edmunds the spirit that reported the death of his friend was simply playing a joke on the Judge and probably enjoyed it. So, likewise, the spirit that was said to be that of Lindley Murray, that made use of bad grammar, and the spirit that mixed up Daniel and Noah Webster, knew better, but they were trying to be funny, just as living people do here on the earth, and perhaps these spirits laugh at their jokes and wonder that people on earth are fools enough to take seriously what is meant to be nothing but a bit of pleasantry. And so it appears to make little or no difference at all with spiritists how many are the blunders of mediums or how many of their frauds are exposed, the clutch is so securely fixed that they appear to be just as ready and willing to believe a lie as they are to believe the truth, even if damned in consequence of their belief. 2 Thes. 2:11.

VI. Compacts

There are other facts to which attention is next called that are no less damaging to medium spiritism than anything yet presented. We begin with the failure of compacts that have been made by persons during their lifetime. The compacts have been such as these: That when one or the other of two or more parties dies, the dead, would, if possible, reveal himself to the living.

Several years ago, for example, 13 men, 6 in Massachusetts and 7 in the State of New York, entered into an agreement that, as each died, the survivors would attend his funeral, and that, if possible, the departed would appear to the others after death. Only two of these men at last accounts survive, one in Springfield, Mass., the other in Albany, N. Y. The gentleman in the first-named city says he had slept alone during the three or four nights following the death of each of the others in the hope of hearing from him. But not a word. They all, one after another, have kept as silent as if they were not.

The case of Ella Wheeler Wilcox and her husband is more recent and was well advertised. They entered into an agreement that the one who died first would, if possible, break down the barriers between this and the spirit world and visit the one living. Both husband and wife are now dead, the wife dying quite recently, but no personal visitation has been reported.

A case of this class, the details of which are well known to the author, is, to him, on that account, of special interest.

An uncle, by marriage, Dr. Charles H. White, Rear-Admiral in the U. S. Navy, who had been skeptical on all religious subjects had become interested in spiritism by reading the reports of the different Societies for Psychological Research. He arranged with Prof. Hyslop, who was a close friend, a test such as was thought would establish the validity of spirit communication. The test was this: A

writing, the contents of which was known only to Dr. White and Prof. Hyslop, was securely sealed and placed in a safe in the city of New York. A favorite niece of the doctor, who also had become interested in spiritism, was made acquainted with the facts relating to the test, as the author also had been. The plan was to employ the best mediums and consult several different spirits. This was done, but without any success.

The first of these four persons to die was the niece. It had been confidently expected by the Professor and the Doctor, though not by myself, that the niece, being an especially interested party, would give, through some of the mediums, the contents of the sealed document. But though she and others had been frequently consulted the contents of the paper up to the time of the recent death of both the Doctor and the Professor, nothing had been disclosed as to the contents of the paper placed in the safe.

Similar cases by the score could be cited, and with this result, that not one such compact, at least not one with which the author has been in any way familiar, has proved satisfactory or has afforded any support whatever to the claims of medium spiritism.

VII. Identity

Another thing damaging to medium spiritism is this: that the identity of no one who has passed the gates of death ever, beyond question, has been established through the agency of medium spiritism, and yet identity must be regarded as the only supreme test in spirit manifestation. The statements of those supposed to be authorities on these subjects are in place.

J. Godfrey Baupest has this to say:

> That the spirits are not the individuals they claim to be is evident from the fact that, in the manipulation of the information thus (through the ouija board) gathered, they are apt to make the most disastrous mistakes, fitting into the life history of a wife what belongs to a mother, exhibiting ignorance of matters which the deceased person would above all things have cause to remember, and involving themselves, upon being questioned, in the most hopeless contradictions.

L. P. Jacks, LL.D., editor of the *Hibbert Journal,* in his presidential address before the "British Society for Psychical Research," had no hesitation in saying that identity of spirit never yet has been established.

In support of any proposition it is a good way, if one can do so, to make use of the statements of an opponent, especially if the opponent is regarded as an authority. We accordingly quote from the following advocates of spiritism on the matter of identity:

A. J. Davis, a medium, a writer and lecturer on spiritism, has this to say:

> These appearances are intended merely as reminders and tests of identity. All intelligent spirits are great artists. They can psychologize a medium to see them and to describe them in the style that would produce the greatest impression on the receiver. . . . They can easily represent themselves as being old or young, as in worldly dress or in flowing robes, as is deemed best suited to accomplish the ends of the visitation. They substitute pantomime and appearance for oral explanation.

Now, if this is true, and it ought to be since a spiritist says it, then spiritism never can be successful in establishing personal identity.

Sir Arthur Conan Doyle in his book, *The Vital Message,* makes this confession:

> It must be admitted, however, that in automatic writing you are at one end of the telephone, if one may use such a simile, and you have no assurance as to who is at the other end. You may have wildly false messages suddenly interpolated among truthful ones—messages so detailed in their mendacity that it is impossible to think that they are not deliberately false. . . . Personally I have received and have been deceived by several such messages.

According to this statement, no one can tell whether it is the spirit of a dead friend or that of an enemy, or that of a good angel, or that of a demon or of Satan himself, who is at the opposite end of the telephone. If this is so, then identity is, of course, out of the question.

Professor Flammarion in his book, *The Mysteries of Psychic Forces,* speaks thus on the subject of identity:

> As to being different from ourselves, what may their nature be? Of this we cannot have any idea. Souls of the dead? This is far from being demonstrated. The innumerable observations which I have collected during more than forty years all prove to me the contrary. No satisfactory identification has been made.

We are thus strengthened in the opinion reached some time since, that in the entire history of spiritism there has not been at the call or instigation of a spirit medium the identification, beyond a peradventure, of any person who has passed into the invisible world.

NOTE—This is the third of a series of articles on "The Riddle of Spiritism," by Dr. Townsend. The first appeared in the January issue. The fourth will appear in the April number.

The Epistle to the Galatians

An Introduction and an Analysis

By William H. Bates, D.D., Greeley, Colorado

Galatia

GALATIA, in the time of St. Paul, was a Roman province, about 200 miles in length and varying from 12 to 150 miles in width, in the heart of Asia Minor. It had Bythinia on the north, Pontus and Cappadocia on the east, Cilicia on the south, and Pisidia and Phrygia on the west. It was constituted by the emperor Augustus about B. C. 25.

The Galatians

The Galatians were of the Gauls, or Celts, who inhabited the northern and central parts of the country now called France. About B. C. 272 a body of that people made an irruption eastward, invaded Macedonia and Greece, later passed over into Asia Minor, and by conquest made for themselves a home, giving the name Gaul-atia, or Galatia, to the region in which they finally settled. They had the traditional Celtic character: they were quick, restless, fickle, courageous, enthusiastic —characteristics fully disclosed in the Epistle itself.

The Galatian Churches

"The Churches of Galatia" (1:2) to which the Epistle was written, were, presumably, founded by the Apostle Paul, though it is nowhere specifically so stated; nor are their names given. After the Conference at Antioch (Acts 15.), A. D. 50, St. Paul started on a second missionary tour, in which he went "throughout Phrygia and the region of Galatia" (Acts 16:6)—this in fulfillment of the purpose to visit the places where he and Barnabas had "preached the word of the Lord" (Acts 15:36). The Galatians had a second visit from him, A. D. 55, during his third missionary tour (Acts 18:23).

The Epistle to the Galatians

The Epistle to the Galatians is probably the fifth of St. Paul's extant writings, First and Second Thessalonians, and First and Second Corinthians having been written before. The conjecture is warrantable that it was written at Corinth, A. D. 57. Its design is to state and defend the true doctrine of Justification by Faith as against Judaizing emissaries who had been, and were, on his track, and who insisted on conformity to the Mosaic ritual or ceremonial law as also essential to salvation. Its scope is therefore somewhat narrower than that of the Epistle to the Romans (which was probably written next), the object of which was to show that Justification does not come through conformity to *any* law, ceremonial or moral. It sets forth the great truth that Christianity is pre-eminently a spiritual religion as opposed to a religion of mere outward observances. While Justification is by faith alone, it is not by a faith which is alone: hence his concluding exhortations showing the absolute necessity of good works, not as antecedent to, but as the fruit of, faith.

The Epistle is divided in three parts of two chapters each: personal, doctrinal, practical.

Analysis

I. PERSONAL. Chaps. I, II.
1. Salutation, chap. 1:1-5.
2. The subject and occasion of the Epistle, viz. the defection of the Galatian Christians, 1:6-10.
3. Paul's Gospel a revelation, i:11-14; his Commission divine, i:15-17; his Authority apostolical, 1:18-24.
4. Paul at Jerusalem, ii:1-10.
   (1.) The false brethren, ii, 1-5.
   (2.) Officially accepted as an Apostle, ii:6-10.
5. Paul at Antioch, ii:11-21.
   (1.) His contention with Peter, ii. 11-14.
   (2.) Law *versus* grace—the true doctrine of Justification enounced, ii:15-21.

II. DOCTRINAL. Chaps. III, IV.
1. Folly of the Galatians rebuked, iii:1-5.
2. Justification by Faith illustrated in Abraham, iii:6-14.
3. The Gospel a Covenant of promise, iii:15-18.
4. The office of the Law, iii:19-24.
5. The emancipation wrought by the Gospel, iii:25-29.
6. Minors coming of age, iv. 1-7.
7. The return to bondage, iv. 8-11.
8. Paul's personal appeal, iv:12-20.

9. Allegory of the two Covenants—Sarah and Hagar, or Isaac and Ishmael—pointing to liberty only in Christ, iv:21-31.

III. PRACTICAL. Chaps. V, VI.

1. Circumcision? v:1-6.
2. Hinderers and troublers, v:7-12.
3. The dangers of liberty, v:13-15.
4. The Two Natures, v:16-23.
   (1.) Their conflict, v:16-18.
   (2.) The fruit of the Old, v:19-21.
   (3.) The Fruit of the New, v: 22-23.
5. Crucified yet alive, v:24-26.
6. Our brother and his burden, vi:1-5.
7. Sowing and reaping, vi:6-10.
8. Autograph conclusion, vi:11-18.
   (1.) False and true glorying, vi: 12-14.
   (2.) Character everything, ritual nothing, vi:15-16.
   (3.) The stigmata of Jesus, vi:17,
   (4.) Benediction, vi. 18.

The Magnetic Christ

By the Reverend John G. Reid, Ph.D., Yakima, Washington

WHAT a stupendous assurance Christ left us in John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me." Coming, as as it does from an unpretentions peasant of Galilee, undistiguishable from His countrymen, from His rude, untaught, fishermen associates, save in a subtle, mysterious, something, which no one can define! The supreme egotism of it! It was only natural that such an utterance should have provoked an undisguised sneer on the part of the dignified, learned, and pompous Scribes and Pharisees, and doctors.

Such an utterance in any of our university centers would likely provoke a smile, half of amusement, half of pity. Likely we would say, We have no time to waste upon such a silly egotist. The poor fellow is crazy. And they said: "He is mad; He hath a demon; why hear ye Him?"

Upon reflection we find that a unique, sublime, egotism was characteristic of Jesus. Note these sayings of Jesus: "If any man thirst let him come unto Me, and drink" (John 7:37). "I am come a light unto the world" (John 12:46). "When I am in the world I am the light of the world" (John 9:4). "He that believeth in Me hath eternal life" (John 6:47). "If thou knewest who it is that saith to thee, give me to drink, thou wouldst have asked of Him and He would give thee living water" (John 4:10). "He that drinketh of the water I shall give him shall never thirst" (John 4:14). "I that speak unto thee am He" (John 4:26). "I am the bread of life" (John 6:35). "I will raise him up at the last day" (John 6:39, 40, 45). "I am the resurrection and the life; he that believeth on me . . . shall not die" (John 11:25, 26). "He that heareth My voice and believeth on Him that sent Me hath everlasting life" (John 5:24). "I, if I be lifted up from the earth, will draw all men unto Me."

Our authorized version, unfortunately, does not bring out the full force of these sayings. But, surely, the mystery of these utterances has often impressed us.

He did not say "If I be lifted up," *i. e.* held up before men. Nor, "If I be lifted up from the earth"—on the cross. Nor is it veiled reference to His ascension to the "right hand of power."

What He said was: If I be lifted up out of the earth (*ek tees gees*—not apo tees gees, *from* the earth, as in other passages, *e. g.* (Acts 8:33; 9:8; 22:22). This is an unmistakable reference to His *resurrection.*

John does indeed say: "This said He signifying by what kind of death He was soon to die." This inspired comment we must not set aside. Yet, while the truth, it was not the whole truth. This expression referred to both His death on the cross *and* His resurrection.

In this age, in the present trend of thought and teaching, it is timely to remember that it was, and is, His death, and His resurrection, not merely His life, and example, and teaching, wherein resides the essential magnetism which attracts all to Him, and that only as these are emphasized, will men be drawn to Him.

Had Jesus not died as He died,; had He merely lived and taught as He did, and died as other men die: would even the unapproachable purity of His life, and the sublimity of His teaching have lifted Him so far above

others who have for a time stood out above their fellows as exponents of a higher plane of thought and of living? That He might have had a large following is conceivable, though not probable, owing to the spirituality of His teaching.

It is, and always has been, His death—the manner of it; the circumstances of it; the significance of it—which has attracted men of all races and conditions, in all countries, in all climes, through the centuries.

His death, even such as it was, would only have glorified Him as a martyr to His principles—as a man ahead of his times, not understood, misunderstood: like many another "of whom the world was not worthy."

His life had been too short. His disciples, disappointed, discouraged, had quickly melted into the mass, and there had been no adequate motive for the aggressiveness which has so characterized His followers down to the present day.

One may indeed write: "If the death of Socrates was the death of a hero, the death of Jesus was that of a God." But it would have remained, as has the death of Socrates, merely a page of richer coloring on the scroll of history.

Had the tomb of Joseph remained unopened, and the seals unbroken, the lie would have been given to the most vital and essential of His claims which gave the weight to His teaching; and the history of Christendom would never have been written.

But the Gospel, the power of God unto salvation, which proclaims that "Christ died for our sins," does not stop there, but adds: "and *rose again* according to the Scriptures."

Not by the annunciation to Mary; not by the testimony of John; not by His own claims; not by the confession of Peter, or Martha, or Nathaniel, and others who might have been over-credulous; not on the authority of demons, who said: "We know Thee, who Thou art, the Holy One of God;" not even by the voice from heaven at His baptism, or transfiguration, although this array of witnesses, as corroborative, at least, may well arrest our attention, and check any tendency to lightly dismiss the claim; but by the "resurrection of the dead," was He "declared to be the Son of God."

This at once gave significance to His death. This vitalized all His claims and teachings. Not when He was "lifted up" *from* the earth (apo tees gees) on the cross; but when He was "lifted up" (*ek* tees gees) out of the earth in the resurrection did He begin to fulfill this prophetic utterance—to "draw all men unto Him."

The phrase "lifted up" seems to have had, in popular usage, a meaning similar to our "hung," which at once suggested the cross, as our word does the gallows. This is implied not only in John's comment, but in their retort: "The Messiah abideth forever. You claim to be Messiah. What, then, do you mean by being 'hung'—'lifted up?'" Certainly none guessed the resurrection.

And, how could death, and that a death of ignominy, shame, and infamy, condition the "drawing of all men unto Him?" Even to His disciples it was an enigma. "These things understood not His disciples at the first; but when Jesus was glorified, then remembered they." From their point of view it was impossible to understand His meaning. From our point of view, looking backward, it is an open book.

The secret of His attraction is in His death: the exhibition of His transcendent love and self-sacrifice. The power of it is in His resurrection (Phil. 3:10) which set the seal to His claims to Deity, and gave worth, as well as significance, to His death. He could not have "died for our sins," nor have "given His life a ransom" for anybody, had He not been the Son of God.

This, His Deity, established, however, the "Old, old, story" becomes "the story that never grows old": "That God so loved the world that He gave His only begotten Son." John 3:16; Rom. 5:8. That Jesus, the Son of God, so loved us that He laid down His life for us. John 15:13.

If Jesus were no more than man it were impossible to make any man or woman believe that His death had any bearing upon them personally. It is only as the Son of God that both the universality and the individuality of His atoning sacrifice can be proclaimed or accepted.

But this story, the simple rehearsal of this glorious fact, has, from the days of Paul, to the present, appealed to all men, of all ranks and conditions, of all races in all climes. His words have found a fulfilment beyond the keenest imagination. All men have been drawn to Him as their personal Saviour, have found in Him the satisfaction of their deepest spiritual cravings, have accepted Him as Lord.

Such right valuation of His death and resurrection has remolded lives, and, through the individual regeneration, has uplifted, and

transformed, and is transforming, communities and nations.

Today no man in history has the place in human hearts that Jesus has. Gautama, Confucius, Mahomed, have their followers. Numerically they may exceed the followers of Christ. But no one pretends to love them. For Mahomedanism, doubtless men will die, but not for Mahomed. While for Jesus, were they brought to the test, thousands would part with dearest treasures, would lay down their lives, not for Christianity, but for Jesus, the Christ.

This personal devotion is unique among the world religions, and finds its explanation and justification only in the realization and experience of a personal bond uniting to Him who was "lifted up out of the earth" in a "resurrestion out from among the dead." Who "was dead but is alive again," and "Behold! He is alive forevermore."

We turn now to the broader use of the phrase. To "lift up" this Jesus before all men everywhere is the one duty, the high privilege of His followers. And, as He is thus "held up" all are drawn to Him. Not all the same way, yet this exaltation of His life and character (if no more) attracts, and has always attracted men.

As no man is so loved, so no man is so honored, even by those who will not accept the deeper truths regarding Him, and therefore cannot love Him. Solitary He sits upon the throne before which believers and unbelievers bow in reverent homage. The peerless man attracts by the loftiness of His teaching, and the nobility of His life and character even where His death and resurrection have no power.

The unpretentious carpenter of Nazareth, at whose wild vagaries and colossal egotism the proud, self-righteous Pharisees sneered, the prouder Romans scoffed, and the Greek, in his intellectual pride, smiled with contemptuous pity, holds today in the homage and hearts of men to whom He has been made known, a place none other holds.

While it is true that as a man He attracts, how much more does He attract as *God-Man!* Shall we not more steadily stress those elements which shall effectively "draw all men unto Him?"

Shall we not pass by the peerless man, the wonderful teacher, the great example, to consider "the grace of Him who, though He was rich, yet for our sakes became poor, that we through His poverty might be made rich;" who, for our sakes "became obedient unto death, even the death of the cross;" who so loved us that He "counted not His life dear unto Him for our sakes," for "greater love hath no man than this, that a man lay down his life for His friends." "God commendeth His love toward us in that while we were yet sinners, Christ died for us."

Has this "wonderful story of love," a "love so amazing, so divine," become so old as to be trite, and to have lost its power? Must we go to Korea, or China, or Africa, to have men borne down by the sense of sin and need, halt our rehearsal with: "Stop! Teacher! Tell us that again!" And, as they grasp it, and appropriate it with the avidity of those perishing with hunger or thirst, go forth with a new light upon their faces, the out-shining of a new joy in their hearts, to tell their "friends and neighbors:"

"The Teacher says that God so loved us that He gave His only Son, and that this Son was willing to die for us, and did die for us, and because He did so, God forgives our sins, gives us peace and promises us eternal life."

"And of this God hath given assurance in that He raised Him out from among the dead." "Lifted up *from* the earth." "Lifted up *out* of the earth." Assurance made doubly sure.

* * *

"Today—God's and Mine"

It isn't the experience of today that drives men mad. It is the remorse of what happened yesterday, and the dread of what tomorrow may disclose. These are God's days. Leave them with him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather it is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and All-loving takes care of yesterday and tomorrow.—*Robert J. Burdette.*

A beast hath one kind of eye, a natural man two kinds, a Christian three. The beast hath an eye of sense; the natural man of sense and reason; the Christian of sense, of reason, and faith."—*Puritan Adams.*

No man is qualified to pronounce on religious truth except he possess religious knowledge by personal experience.—*Robert Stuart MacArthur, D.D.*

THE CLUB

Is God the Father of Mankind?

By L. R. Combs, D.D., Lancaster, Virginia

I ENJOYED very much the January Number of the CHAMPION; and as long as you conform to the Temple standard of measurements will stand by you. To quote the words on page 55, "We would not be true to our convictions if we did not offer some criticism." Under the title, "What is Christianity?" is an article which to my understanding teaches the universal Fatherhood of God. The author states that it "is not only not a peculiar doctrine of Christianity, it was at home both in paganism and Judaism; that Jesus never taught God's Fatherhood as something to be taught or believed, but always as something taken for granted."

Did Jesus ever say or teach that God was a universal Father? The quotations on page 32 are taken from the Sermon on the Mount. The first verse says, "And seeing the multitude, he went up into a mountain: and when he was set, his dissiples came unto him; and he opened his mouth and taught *them.*" "Who? The multitude and the disciples, or the disciples? It would seem that his teaching was directed to his followers sitting around him as is the Eastern custom.

They had come out from the multitude to him, and he began to instruct them in the principles of his kingdom, of which they would soon be sent as heralds.

To comfort and embolden them He referred to their Father who knew their need, who would add all necessary things, caring for them with greater tenderness and the same loving consideration which He bestowed upon the sparrows. Your Father knows, your Father will add, your Father's care is over you who are of more value than many sparrows.

When the Master sent the disciples on their missionary journey he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of house of Israel." Strange that the Universal Father should thus cut out two-thirds of His children! When the woman of Canaan besought him for her daughter who was grievously tormented of the devil, He replied, "It is not meet to take the children's bread and cast to the dogs." Strange words from the lips of One did not find it necessary to teach all men of the Fatherhood of God. Still stranger, when his disciple interceded with him for the woman, He replied, "I am not sent but unto the lost sheep of the house of Israel."

Later He said to the Jews who rejected Him, and who claimed God as their Father, "If God were your Father ye would love me." Again, "Ye are of your father the devil." In the first He denies that claim of the Jew; in the last He asserts a different parentage.

The Fatherhood of God as taught in the New Testament is restricted in its application. Seventeen times does Paul say, God *our* Father. Writing to the Romans he tells them, "Ye have received the spirit of adoption whereby we cry Abba, Father"; to the Galatians, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." The universality takes in all those in whose hearts is the Spirit of the Son, but extends not beyond that. "Ye are *all* children of God *by faith.*" "Whatsoever is not of faith is sin."

Reply to Dr. Combs by Prof. John Alfred Faulkner, D.D., Madison, New Jersey

IN regard to the letter of your able Lancaster, Va., corespondent, I would say that the article "What is Christianity?" was written against those who make Christianity not a religion of redemption and of a Divine Saviour, of a new life in Him and for Him and to Him, but who make it simply universal Divine Fatherhood, benevolence, social reconstruction (the same as what they call the kingdom of God). It is perfectly true that all men are not sons of God in the same sense. "Now are we the children of God" (1 John 3, 2),—that is, there was a time when we were not in this sense. The New Testament constantly limits sonship in the highest sense to those who are true sons of God through faith in his Son. But that does not mean that all men are not sons of God in another sense.

1. They are created by Him, and thus are his sons by natural birth, by nature. So, their qualities, disposition, soul, life, everything, are from him. Of course they inherit a strain, a bent, the so-called fall, from their human parents, but that does not hinder the deeper element which makes them man (rather than a stone or beast) to come from God. Their thought, imagination, aspiration, intelligence, love, truth, etc., are all the same in their own measure as these are in God.

2. They are preserved by Him.

3. They are redeemed by Him. It is only because all men are his sons in this general though very deep sense that they were redeemed at all.

Christ did not say in so many words, God is the Father of all men. But he said it in other words by acting it. He had no idea in the world of confining what we call the Lord's Prayer either to Jewish saints or Christian saints, and the Hottentot who desires to draw near to God has the same right to say, "Our Father, who art in heaven," as we have. Of Course, Christ spoke the Sermon on the Mount to his disciples and to the multitude who were there, but he did not mean to limit its truths to them. He knew that some who heard it would record it for after ages. Therefore it was for all men, and when the Chinaman reads "Your Father", he can say, "Jesus means me too; God is my Father also."

It is true that Christ came in the first place as a Jew to Jews. "To the Jew first" (Rom. 1, 16). It was in the divine order that salvation should come to the world through the Jews. Therefore Christ was not born in Athens as a Greek, but did his work in the first place among and for the Jews. It was both historically and religiously necessary and just that the Jews should receive the Gospel first. But that did not mean that the "Universal Father should cut out two-thirds of his children." Just the contrary. The Jews were to receive Christ exactly because they were the God-ordained instruments to carry that Christ to the ends of the earth, that is, to make the beginnings of the world-wide evangel. When Christ told the Jews in Jerusalem they were of their father the devil (Jno. 8, 44), he did not mean that the Jews were not really as well as historically sons of God, but that those Jews to whom he was speaking, by their murderous, slanderous thoughts and intentions to him, were showing themselves the sons of the devil. It was an oriental figure of speech that one is a child of what he shows himself to be by his qualities or acts, the sons of a serpent, of a lion, of the devil, etc. But remember, the glorious revelation back of Christ's words and work that God is in a true sense the Father of all mankind does not interfere with the more glorious revelation that in a deeper and more precious sense he is the Father of all who believe on his Son and have thus received eternal life.

P. S.—When the apostle says, "Whatsoever is not of faith is sin" (Rom. 14, 23) what does he mean? He had been speaking of eating and drinking and of causing others to stumble by eating what they think is sacreligious. In these contrary opinions one should have, he says, a distinct line of conduct as unto God, an expression of his faith before Him. "The faith which thou hast have thou to thyself before God." Then he says, "Happy he who judgeth not himself in that which he approveth (finds good after examination). But the doubting one is condemned when he eats, because (he eats) not out of faith." His eating is the expression of a disregard of God and of his fellows, whom he makes to stumble. How different if it had been the expression of his faith in God and love of men! "Indeed whatsoever is not out of faith is sin." Which means either that all acts of one's life should flow from an inner principle of faith in God (or whatever one takes as the highest motive of life), for with Paul we must do all things to his glory; or it means, as Godet says: "Faith" here has its "common religious signification with Paul. He refers, as always, to the acceptance of salvation won by Christ. What a man cannot do as His redeemed one and in the joy of His salvation, must not be done at all. Otherwise this act, of which faith is not the soul, becomes sin, and may lead to the result indicated, ver. 20: the total destruction of God's work in us", or in the man whom we cause to stumble. See Godet on Romans, p. 464.

* * *

Hours on books about the Bible and a few minutes in the Bible itself is the way the destructive critics are made. Reverse it and give the hours to the Bible, and how it will explain itself, and even "explain the commentaries" as the old lady told her pastor. Most Bible difficulties are not in the Bible but in books about it.—*Eastern Methodist.*

"You do well in that you base your peace on the Gospel, for in the Gospel and in the Gospel alone, is the source of deep spiritual truths, after reason has measured out its whole territory in vain."—*Kant.*

An Appreciation and a Warning

By W. MacNicholl, D.D., Centerport, Long Island, New York

AFTER a careful reading of the February issue of the BIBLE CHAMPION I laid it on my study table and closed my eyes. You may think it strange when I tell you that for several moments my soul was like a storm-tossed sea.

"And thoughts on thoughts a countless throng
Chased hurrying countless thoughts along."

To relieve my pent-up emotions I decided to put some of my cogitations on paper. Whether they shall ever see the light must depend on the judgment of the editor.

If time permitted I would like to give a review of the leading articles. They were all on living and some on abstruse themes, and were handled by learned and masterful minds: especially Dr. Townsend's fascinating article on "The Riddle of Spiritism;" Dr. Keyser's "Who's Who in Evolution;" "Dr. Thomas' "Is Orthodoxy afraid of Scholarship;" Dr. Keyser's "The Greatest Thing that is;" Dr. Young's "Science and Immortality;" and those Notes and Comments, always refreshing, pungent, deliciously good-natured, optimistic, and spiritual.

While the February CHAMPION was charged with dynamite and nutritious pablulum it was, and always is, remarkably free from rant and cant. The Pharisee and Egotist never appear except when introduced "to point a moral or adorn a tale." They are often more gairish than ornamental.

But I wish to confine myself to the opening gun. Dr. Bates is an expert gunner and his latest shot was terrific. It must have made the enemy sit up and take notice. Bates *vs.* Fosdick reminded me of David and Goliath. That monster cannon, filled to the muzzle with modern scholarship, the keenest logic, brilliant exegesis, perfect fairness and frankness, and the benign spirit of our Lord, beyond a doubt has blown the Fosdick-Jackson-Grant fortress to smithereens. I soliloquized thus: The defenders of the pure Gospel of Christ are not moss-backs, but up-to-date scholars and intellectual giants, equal to the best, and far ahead of the Evolutionary contingent in sane practicality, spiritual life, and yearning love for those lost in sin.

I wish you had the space to publish all the commendatory paragraphs I could write about the three articles by Dr. Bates. They are literary gems and spiritual tonics, and like many other contributions to the CHAMPION, drive the serious reader to prayer and searching the Scriptures. I am wondering what Professor Fosdick and his allies will say in reply to Dr. Bates' article.

I would like to ask: who are the religious teachers who are enticing the young people of our day into the jungles of mental confusion and the swamps of agnosticism? Are they the faithful ministers of Jesus Christ, who confine themselves to their legitimate task of preaching the Word, and are content with the praise that cometh from God only, or are they the supercilious polemics in pulpit and professors' chair who are feeding their hearers on the husks of Evolution and Rationalism, and are, seemingly, satisfied with the honor that cometh from man? I often think of the couplet:

"Make me little and unknown,
Prized and loved by God alone."

These modern Goliaths of the new theology boast of their advanced learning and original thinking. And yet the ordinary student of history recalls that the old pagan philosophers centuries before our Lord, Celsus and Porphyry in the second century, Spinoza in the middle ages, and later on Voltaire, Renan, Hume, Gibbon, Tom Paine, and Bob Ingersoll, taught the very same things that the higher critics are teaching today, and which they claim to be new discoveries.

Science, archeology, and psychology are unlocking their long-hidden treasures to the fearless, tireless, beneficient gentlemen of the Evolutionary cult, and they are demanding the intelectual homage of the age, and heaping abuse on those who exercise the God-given right to think for themselves. This does not look like the spirit of Jesus. A century ago the men who rejected the supernatural were called harsh names—infidels, blasphemers, unbelievers. But today they are adored as plodders, scholars, progressive and profound thinkers, benefactors and emancipators of an intellectually enslaved generation.

To those who live in Missouri all this is perplexing. But when they imbibe more freely from the wells of knowledge they get "the full assurance of understanding." I consider rationalism, materialism, and evolution to be deadly poison. And I have been wad-

ing through acres of this swampy ground for years. These philosophical and theological drugs deaden the conscience, harden the heart, dry the fountains of real prayer, blast the buds of humility and Christian charity, and open the sluices of the mad riot of pleasuring, profiteering, political scoundrelism, industrial strife, and international chaos—a panorama of present-day conditions which stuns and staggers the true church of Christ, and must make God and His angels weep!

Do men like Shailer Matthews, Harry Fosdick and Professor Jackson "think on these things?" If they do, then why do they not close their study doors for a time and visit the tenement flats where thousands of their fellow-creatures are existing in filth and misery, cursing God, the church, the Bible, the Christian minister? Why not read to these, dying in black despair, from the third and the fourteenth chapters of John, and the twenty-first chapter of Revelation, and then drop on their knees, in all the repulsive nastiness of those horrible dens, and carry those lost souls to the throne of grace?

What good could their evolution do in Hadly Hall Mission, or in the Tombs prison? If these higher critics could become missionaries for a time, and work with the tireless zeal of a John Callahan or a Jerry McCauley, they would no longer deny the Diety of Jesus, nor doubt the efficacy of His atoning death. I highly recommend this prescription as a soul cure for materialistic evolution. It may be, however, that the gulf between the Pharisee and the Publican is impassable.

Life is short and this is no time to frame theories of our own and then twist the Word of God to fit into these theories. See Revelation 22:18, 19.

How foolish all this industry of evolutionists appears to a common sense disciple of the Nazarene. Can their theories clean up gambling dens, or abolish the sweat shop, or convert the profiteer? As well expect lavender water to cure tuberculosis or leprosy.

From Wellhausen and Darwin down to their latest disciple this army of materialists have been drunk with vanity and conceit, and have treated their opponents with scorn and abuse. No one is learned, or independent, or aggressive, in the field of research but they themselves! It was pride that thrust Lucifer from Heaven. "Let him that thinketh he standeth take heed lest he fall."

The evenly-balanced man reasons on evolution on this wise: If man is the product of natural forces working up through millions of years, the evil in him is as much the effect of the evolutionary process as the good. Therefore he is not a responsible being. He has no moral nature. There is no such thing as sin, and the assassin of Lincoln is every whit as good a man as his victim. The converse of this is also true, and there is no real difference between good and evil.

If there is no Supernatural Being or Force, the Bible miracles are fables. If we admit the being of a personal creator who called all things into existence out of nothing, which is the only theory of the origin of things that can give intellectual satisfaction, then the doctrine of miracles follows as a logical result.

The whole world is like a boiling cauldron. The worst as well as the best ingredients in human nature are coming to the top. Untaught by the most destructive war in history the nations are reaching for each others' throats. The working people and the capitalist are in irreconcilable strife. Gold is more omnipotent than Jehovah. Right is still on the scaffold and wrong on the throne. The spirit of controversy is rife. Radical critics are dissecting the Bible, and discharging their musketry at the teachers of the unadulterated Word of the Lord. Protestants are divided and millions of them led captive by the devil at his will. A host of church members are fast asleep or surging along with the ungodly throng!

Political and ecclesiastical Rome is thoroughly organized and solidly united. She is tightening her grip on the National Capitol, controls the press; she is Romanizing our Public Libraries and excluding the Bible from our Public Schools. She is determined to capture this great country.

The time has come for higher critics to turn their guns against sin in high places and low, and Christians of all Evangelical churches to unite in a magnificent campaign for true Christian education and the salvation of the multitude—Protestant, Catholic, Jew, Negro—and all to stand for God and the integrity of our institutions at the ballot box. To teach the New Testament ethics in our homes, and apply them in our business and social activities.

Unless we stand like mountains of granite against Rationalism, Romanism, and Materialism, we shall plunge into chaos. Nothing but a Nation-wide, down-to-the-roots revival will save the day! I am optimistic enough to believe it is on the way. There are encouraging indications in all lands that God is marching on! Will not all Protestants prove themselves good soldiers of Jesus Christ?

Christian Rationalism In Judaism

By Rev. Armin A. Holzer, A Converted Jew

UNLESS the Christians of America awaken to a sense of their responsibility to the 4,000,000 Jews in America and show them the truths of the gospel are still precious to them, the Jews will exercise more and more a destructive and anti-Christian influence within our Nation. One has only to glance at the Jewish press from week to week to be convinced of this sad fact.

The current Jewish press either ignores or deliberately holds up to public scorn every voice lifted up in defense of Christianity, while the veriest trash and the most ignorant nonsense directed against Christ, his deity and his gospel, are exalted to the skies.

During the past few years the Jewish papers have been filled with jubilation at the disavowal on the part of many Christian ministers and theological professors of their belief in the divine Sonship of Jesus, his supernatural birth, vicarious atonement, and his resurrection from the dead.

I quote from an article in *The Jewish Chronicle,* commenting on an address delivered by one of those "modernist" ministers:

"The first item carried with it disbelief in the Trinity, and the entire pronouncement amounts to a virtual overthrow of the entire structure of evangelical dogmatics. It is almost needless to point out that these are the chief differences upon which Christians and Jews have been at variance for nearly two thousand years. It shows the unmistakable drift of modern Christian thought in the direction of Jewish Unitarianism. Judaism has always maintained that the day will assuredly come when the oneness of God will be acknowledged by the whole of mankind. That assurance is the bedrock of Israel's faith, which the progress of religious thought, so far from undermining, only tends to strengthen and render more immovable than ever."

The following week the same paper published a sermon on "The Modern Theology" by one of the rabbis, in which, among other things, he says:

"We may express satisfaction that dogmas borrowed from heathen mythology—dogmas which instead of promoting peace and goodwill have fomented discord and hatred, and the propagation of which has caused endless misery—are weakening their hold on thoughtful Christian ministers and theologians. . . . Jews cannot help being interested and specially interested in such signs of the times. As the recent editorial in the *Jewish Chronicle* pointed out, courageous theologians in universities and seminaries as well as ministers in Christian pulpits have practically overthrown all the fundamental dogmas of Christianity, which Judaism has been protesting against for nearly two thousand years. Modern preachers believe no more than any follower of Moses in the divine Sonship of Jesus; they reject the doctrine of vicarious atonement; the Christian scheme of salvation as held by former churches appears absurd to them. They declare that every human being can and will be saved without reference to what he may believe about any particular person, and the remarkable thing is that not only have these theologians the courage to teach these things from Christian pulpits and university chairs, but apparently they are able to carry their congregations and students with them. It shows the unmistakable trend of Christian thought in the direction of those simple teachings about the deity and his relation to mankind which constitute the essence of Judaism."

What shall we say to all this? To analyze these statements and to show the fallacies underlying them, I would have to write a treatise, while my object in this article is to give to Christian readers some idea of the trend of Jewish thought and to show how Christian leaders are confirming the Jews in their unbelief and opposition to Christ and his gospel. The Jews say, "The things which many leading Christians are now contending for are the things which Jews have believed for nearly two thousand years. Christians have driven us from city to city and from country to country, have banished us, exiled us and massacred us because we would not acknowledge the Nazarene as God, and now Christians are beginning to see the way we see, and are recognizing that throughout the years of misunderstanding between Jews and Christians the Jews have been right and the Christians have been wrong."

The writer of this article is a Jewish believer who has suffered, and gladly suffered, the loss of all things in order to have the privilege of acknowledging Jesus Christ as his Lord and God. He has turned his back on house and home because he came to believe that "there is no other name given under

heaven among men whereby we can be saved," and "that Christ is the Way and the Truth and the Life, and that no man cometh unto the Father but by him." I do not regret a single sacrifice that I have made, and never have I been more persuaded than now that what the so-called fundamentalists hold is the teaching of God's Word. But I may be allowed to record a few brief observations.

Let Jews and Gentiles assuredly know that in spite of the "unmistakable drift of modern Christian thought to Jewish Unitarianism" in certain "Christian" circles; in spite of all attempts to substitute absurd Gentile philosophies for the self-revelation of the God of Israel and for the history of redemption as unfolded in the inspired Scriptures, God's truth will stand, and Christ's throne will forever remain unshaken, not one iota of his claims will be abated; not one of his royal prerogatives will be abrogated, and there will ever be found multitudes, not only of Gentiles, but of Jews, who will bow their knees in lowly homage and worship him as the Son of God and the Redeemer of men. He is indeed the "Way, the Truth, and the Life," and he alone is able to satisfy the longings of those who hunger and thirst after God, and to fulfill the longing expressed in the prayer, "Show us the Father, and it sufficeth us."

Out of the larger circle of those who followed him, many because of certain "hard sayings" about himself, left him and walked no more with him. In the hour of his betrayal and agony on the cross all forsook him and fled. And so in the history of his church there have been repeated relapses to unbelief and to all sorts of heresies and superstitions —sometimes whole communities have left him —and yet, in spite of all, Christ's cause has spread and the fame and glory of his name increased from generation to generation. Did not the Spirit expressly say that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons"? Did not the great Apostle to the Gentiles solemnly warn the church in advance that after his departure grievous wolves would enter, not sparing the flock? "Also of your own selves shall men arise, speaking perverse things to draw away many disciples after them." Has it not been foretold, further back still, that the same precious corner stone upon which many would build unto their eternal safety would become also a stone of offense and a rock of stumbling, "so that some would fall upon it and be broken, and that upon others it would fall and grind them to powder"?

The true church of Christ has built on the everlasting and sure foundation which God has laid in Zion, and it remains unshaken. It is as certain as the promise of the living God that in the end every knee show bow and every tongue shall confess that "Jesus Christ is Lord, to the glory of God the Father."—*Watchman Examiner.*

A Portrait of Christ's Deeds

By Edwin Whittier Caswell, D.D., Middletown, Delaware

PHILIP said to Jesus, "Shew us the Father." Thomas said, "Shew us the way to the Father." Jesus replied, "He that hath seen Me, hath seen the Father. Believe Me that I am in the Father and the Father in Me; or else believe Me for the very works' sake." Christ wished to be known by his fruits as well as by His word and life.

The enemies of Jesus admitted that "He spake as never man spake;" that He lived as never man lived; that He forgave sins as never man did; that He raised the dead, received worship and prayer as never man did; that He died as never man did; that He arose and ascended to the heavens as never man did; that He is alive forever more in the hearts of His followers, as no human ever could be. Therefore, He is the only begotten Son of God, worthy of worship of adoration, of the crown and throne of the universe.

It is left for twentieth century skeptics, often within the pale of the church, to question and deny His miraculous deeds. Every such doubter will find at last that Christ cannot be divided; He must be taken all in all, or not at all; He is everything or nothing; He is divine or inhuman; He is judge or criminal. Thank God, men cannot divorce His deity from His humanity. He is the same, unchangeable One, yesterday, today and forever. Solomon's divided baby would have been a dead baby. Some are willing to take half of the Christ, even though He be a dead Christ. They are not His real followers. They are mere pretenders, consenting to the

death of His divinity. Theirs is the kiss of Judas, the spear thrust of investigators, willing to see Him die.

Each skeptic assails the colossal Christ from his own chosen standpoint. One would rob Him of the crown of deity; another, of the record of His miracles; His immaculate birth; His resurrection and ascension; His pardoning power and His atoning death. If these wise men of our times could have their way, they would leave Jesus in His Syrian tomb, with only the grave clothes of a human life, well folded, white with purity, as useless as the ashes of other teachers of mankind.

A multitude of modern weapons in the hands of scientists and educators, are aimed at the Book and the Christ. Research at the Book aims its little blow; natural law raises its puny arm against its Creator; materialism strikes at the supernatural, that gave it existence; learning turns upon its author in the Nile; higher criticism sits in judgment upon the Christ, but the pillars of the temple of truth feel no tremor in the grasp of the little Samsons. Almightiness is sufficient to sustain its throne.

How much wiser it would be to make the mistake, if that were possible, of thinking Christ greater than He is, rather than seeking to dim His deity and blur His glory. Why not err on the Godward side, aim at the highest, rather than at the low level of our own poor, human selves? We would not study a life time to see how we could lessen the riches of an earthly benefactor. Why then try to depreciate the munificence of the beneficient Christ?

If slander is a great crime, think of the colossal sin of a finite being slandering his Maker, denying the high prerogatives of the Lord who bought Him! We should not add to our sins the bringing of a railing accusation against the birth, the deeds, the blood and the being of Christ. We should not try to do despite to His Spirit of grace and trample under foot His divine form.

Jesus said, "All men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father, which sent Him." Who can honestly doubt that the Bible proclaims Jesus as God and that He claims equality with the Father? Christ's deity and the Holy Scriptures are so indissolubly joined that they stand or fall together. His miracles, parables, teaching and life are among the credentials of His divine character and mission; parts of His being. Invalidate one and you discredit all. Remove one color from a mosaic or tapestry and all is ruined. Blot out miracles from the life of Jesus and the New Testament is torn apart. Christ is handed over to His persecutors for an intellectual crucifixion. All Christ's being is necessary to His complete portrait. Daub one portion and the picture is destroyed.

The three years of Christ's miraculous life was but a little sample of the Divine power, which has been manifested among His followers for nearly two thousand years, making His life and being the great miracle of the universe.

Principal Fairbairn said, while visiting India, and studying Hinduism, and the vile practices of its devotees, "The incarnation is the very truth, which turned nature and man, history and religion into the luminous dwelling place of God." Christ has been the life of the best literature, the subject of the best in art, the inspiration of the grandest in music and the influence in the mightiest reforms. He has revealed God as the Father and shown Himself as the Saviour of men. He is the conqueror of the ages, marching down the century in the greatness of His strength mighty to save and to transform humanity. As Richter says, "Christ has lifted empires off their hinges and turned streams of history in new channels." Ministers and missionaries of the cross have been commissioned pioneers of all this progress. Darwin acknowledged his amazement at the change wrought by missionaries among the Fueguins. Christ must not be considered an ideal, merely to be followed, but a power to save.

Dr. Gordon, of the South Church, Boston, says, "The fate of Jesus and His Gospel is not bound up with the fate of miracles." But if we let Him cut out the miracles from the Gospel it means the overthrow of Divine authority in the Book of God. The account of Jesus raising Lazarus cannot be separated from the words "I am the resurrection and the life." The calming of the Sea of Galilee and the words, "It is I, be not afraid; peace be still," are inseparable. Truth is attacked in this effect of the skeptic which is more important than miracles which are a single branch of truth. Because we have entered the realm of the spiritual, we must not deny the natural. The mystic often does this.

If Jesus did not perform these miraculous deeds which He said He did, then the world has lost its Divine Christ, as well as His mighty works.

THE SANCTUARY

How Rationalism in the Pulpit makes Worldliness in the Pew

By John Roach Straton, D.D., New York City

An Address at the Graduating Exercises of the Moody Bible Institute and printed in *Moody Bible Institute Monthly.*

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever.—1 John 2:15-17.

"LOVE not the world!" What world? Surely not the beautiful world of nature around us! Christ was the creator of this world and the Lord of nature was also a lover of nature as His sermon illustrations and his methods of life amply prove. "The heavens declare the glory of God, and the firmament sheweth his handiwork," and we ought to love the wonderful world that the good God has given us for our home.

But there is another "world" against which the Word of God warns us in the most emphatic terms. It is the *present corrupt world order,* "lying in the evil one," as the Bible says, dominated by Satan. Its conditions and forces are hostile to the highest interests of the soul and destructive of man's moral and religious life. The world thus understood is the sum total of those forces which set the carnal over against the spiritual, which glorify the temporal at the expense of the eternal, and which exalt the earthly above the heavenly.

So John follows the example of Jesus in warning us strongly against this evil world. He tells us that worldliness has a three-fold manifestation, "the lust of the flesh, the lust of the eyes, and the vainglory of life."

This, my friends, is a marvelously comprehensive summary, an illustration of how accurate and exhaustive the Word of God is. All of the forces of worldliness that war against the soul are comprehended under these three classifications. It is very interesting to observe that these three things were present in the great historic temptations—the temptation of our first parents in the garden of Eden, and the temptation of the "Second Adam" upon the heights.

The Lust of the Flesh

I ask you to think, first of all, of what John calls "the lust of the flesh." This includes all the corrupt bodily desires and fleshly appetites. There are legitimate bodily desires and appetites that are wholesome and true, but these natural forces are often perverted into that which is sensuous and devilish.

When the Devil tempted Eve it is said that "The woman saw that the tree was good for food" (Gen. 3:6). The tempter took a normal bodily desire, but touched it with his diabolical power and turned it, for her, into an unholy desire, because it meant disobedience to God for her to indulge it. The same tempter came to Jesus after His long fast, and said to Him, "Command that these stones become bread" (Matt. 4:3). As with Eve, he appealed to the normal and the legitimate, but in such a way that it was evil. He tried to persuade Christ to use His divine powers for selfish ends.

So today the lust of the flesh through the activities of the Devil seeks to overmaster the soul. The Bible says that "the flesh lusteth against the spirit, and the spirit against the flesh," and one or the other must come into final mastery and dominate the life. In other words, the individual will become either a worldlian, seeking gratification in the things of this world and serving the kingdom of Satan, or he will become a child of God and seek his satisfactions in the higher realm of spiritual things—a true subject of the kingdom of heaven.

Ah, how these lusts of the flesh through the wiles of the Devil, are today seeking to tear down and destroy the souls of men! There has never been a day, my friends, in our

modern age when the impulses of animalism have so swept the world as they are doing at the present time. The wave of immorality which is menacing the integrity, even of our boys and girls in their tender years, has had an origin that is easily traced. It dates from that time when the dark and sinister shadow of Darwinism first fell across the fair fields of human life. If man is a descendant of the beast instead of a child of God, then we need not be surprised if we find him inclined to live like a beast. Monkey men make monkey morals, and a false and godless materialistic philosophy that glorifies the flesh at the expense of the spirit is the one colossal menace of today.

The Yellow Press and the Dance

Take, for example, the field of literature. The moral sewage of the world, through the columns of the yellow press is being sent into millions of American homes every twenty-four hours, and magazines that even ten years ago were wholesome and maintained a high standard of literary excellence, are now so loathsome and so saturated with sensualism, both in their pictures and their reading matter, that they ought not to be allowed in any decent home, particularly where boys and girls are growing up.

Take, again, the modern dances. They have come, not from above, but from below. They have come up from the underworld, and say what we will about them, and desire, as we may, to be charitable and fair, nevertheless, it is manifestly true that their seductive fascinations center around the lust of the flesh.

Take, again, the question of women's dress. I do not have the time to discuss it in detail, I only say, in passing, that the true purpose of dress is utility and beauty, and not sex appeal. It would be just as logical and legitimate for men to dress with a view to sex appeal as for women so to do. God's word has given us the true standard in this matter, as in all other matters, and Christian women today have a supreme call to make determined warfare upon this unholy manifestation of the lust of the flesh. For myself, I delight in the conviction that American women are prevailingly sound at heart, and I look forward to that hour when our women will draw up a new declaration of independence and refuse to be dominated longer by foreign fashion masters, or to wear the dresses that are sent over from the demimondes of degenerate Paris.

The Lust of the Eyes

The second form of worldliness is "the lust of the eyes." This is concerned with what we call taste as distinguished from appetite. The things that we see with the eyes, that we are led by the Devil to admire and long for, become destructive forms of worldliness. It is written in Genesis: "The woman *saw* that the tree was a *delight to the eyes.*" The Devil appealed to Eve's esthetic sensibilities as well as to her appetite for food. And again, when Jesus was tempted, it is said: "The devil taketh him up into an exceeding high mountain and *showed him* all the *kingdoms of the world and the glory of them.*" In both of these temptations the appeal was to the sense of beauty and splendor and glory—a sense which in its God-directed state is normal and harmless, but which perverted by the Devil is ruinous to the soul.

I pass by any consideration of the great sin of covetousness which falls naturally under the lust of the eye, the greed for gold, and the desire for jewels, and other treasures upon which the eye so fondly lingers.

I wish, rather, at this point, to sound a note of warning in regard to the art of today. True art has a legitimate place in the scheme of human life, but it is possible for art to be debased, and when it is controlled by the Devil it may completely blind itself to the beauty of holiness which is the greatest beauty of all. The art of today seems, more and more, to be forgetting its spiritual ideals, and giving rein to license so that its loveliness allies itself to foulness. When art repudiates ethical motives and erects the standard of "art for art's sake," without any responsibility to God, it becomes a nightmare that debases the soul and debauches the race. Much of that which parades itself today in painting and, particularly, upon the stage, as "art," is abomination, and should be banished from the walks of decent society.

There is something far more valuable than 'art," and that is female chastity and masculine honor, for these things are the foundations of marriage, home life, the proper rearing of a new generation, and everything else that makes society safe and sweet. The sensuous appeal to the lust of the eyes made today on stage and screen is undermining right ideals from one end of this continent to the other.

The Vainglory of Life

The third form of worldliness against which the Word of God specifically warns us, is false pride or the "vain-glory of life." We find this also in the great historic temptations. The Devil said to Eve in the garden; "Ye shall be as gods." He appealed to her pride and created in her a false ambition, and this thirst for vain-glory was one of the things that led to her fall. So, also, with the Master in His temptation, the Devil said; "Cast thyself down from hence, for it is written He shall give his angels charge concerning thee." The Devil thus sought to have Christ make a vain display of His powers. He tried to induce Him to win the applause of the multitude and to gain a ready credence on their part of His Messiahship by a vain and startling dramatic display.

And the Devil still comes with his subtle seductions to create a wrong attitude towards life and our fellowmen, and thus to harm the soul and lead us away from that modesty and humility of spirit which are the truest marks of real greatness and which bring us into fellowship with God.

All egotism, all false pride, whether of family, or clan, or country, everything that leads to ostentation, and, as we express it in the language of the street, makes one "show off"—all that leads to boasting about our possessions or our achievements, or our social connections, all of the things that make us swagger, or that puff us up, and give us the spirit of braggadocio and boasting—these belong to the vainglory of life, and they are not of the Father but are of the world.

And above all, conceit over learning, the arrogance of knowledge, which we often see paraded today, belongs to this sin. When the Devil tempted our first parents he claimed to see behind the divine law. God had said; "Thou shalt not eat of the tree that is in the midst of the garden," and He warned that if they did eat they would die. The Devil lied to Eve and told her that he knew better than God—that they would not surely die. He claimed a superior knowledge and deeper understanding of truth. He contradicted God's Word and appealed to the vanity of Eve by promising if she would disobey God and eat of the forbidden fruit, she should have also a higher knowledge. He promised our first parents that through rejection of God's Word they would "be as gods *knowing good and evil.*"

And this, my friends, is what the Devil is still striving to do—to deny and overthrow God's Word. The supreme religious issue of this age of theological turmoil is, *Do We believe God?* Not, note you, do we believe *about* God? All men, who are rationally balanced and have any capacity for thought, believe something about some sort of god. The great question is, *Do we believe God?* God claims to have spoken through His revelation, and I say that the one over-shadowing religious issue of today is this: Do we believe God, or will we believe the Devil's lie once more and repudiate the Word of God, and fall into the Devil's trap through intellectual pride and vainglory?

True Scholarship and False

We have no quarrel with true and devout scholarship. We are indebted forever to those godly men who have devoted their lives to exploring and expounding for us the rich treasures of God's truth, and in whatever age or country we find such men, we see that spiritual modesty has always accompanied the highest intellectual and scholarly achievements. Newton, after his epoch-making discovery of the attraction of gravitation, when praised for his scientific achievements, said modestly, "I feel like a little child who has only picked up a few pebbles beside the vast ocean of truth." Kepler, following his monumental discoveries in the field of astronomy, exclaimed, with the true impulses of worship, "I have been thinking God's thoughts after Him."

Contrast this spirit with the vanity and the self-assertiveness of some of the half-baked professors of today. Thank God, the true culture is not in any sense antagonistic to true biblical Christianity, nor is true Christianity antagonistic in any sense to true culture. Indeed, such Christianity is the mother of the world's best culture. Old-time Christian truth has been through the ages the fountain-head of art, music and literature. From biblical Christianity painters have gotten their greatest subjects and bards their highest themes. Dante's majestic genius was nurtured by her, Milton's muse was the child of her generous breast, and the most glowing pages which Shakespeare's genius produced are brightened by the principles for which she stands. In the spirit of such Christianity law has been rounded out to its highest perfection, government is being made free, and philosophy has drawn her best stores of truth.

But there is a shallow scholarship, a bastard "learning," and a "science falsely so called," which are foes to Christianity. These were well illustrated by the philosophers of Athens, who, imagining in their pride of intellect that they had all the truth of the universe, said of the Apostle Paul: "Let us turn aside now and see what this babbler will say." Those foolish rationalists have perished forever, but that "babbler" has overturned the world by the teaching of the practical truth and the simple faith he held.

So to the destructive critic and their rationalist of today any one who refuses to swallow their speculations is a "babbler." He is not a "modern man." If he dares to think of a supernatural world and a transcendent, miracle-working God, and if he accepts the Bible at its face value as a revelation from such a God, it is insinuated that he is either "unintelligent" or "intellectually dishonest," and that he cannot understand "modern philosophy."

For these "modern men," who are forever labeling themselves "scholars," who are "ever learning, but never come to the knowledge of the truth," who are not themselves creators of thought, but who merely rehash, analyze and say "me, too," to what others have written, I confess that I have scant regard.

Some of these men are so vain that they arrogate to themselves greater knowledge than was possessed by Jesus Christ. They speak condescendingly of Jesus' lack of scientific knowelge, and they set their opinions on autorship, predictive prophecy and all such questions in opposition to the judgments of the Son of God.

Rationalism and Worldliness

This pride of intellect, this form of the vainglory of life, is one of the curses of our age, and I wish now to point out the significant fact that the fountain-head from which the destructive forces of worldliness today are coming, is precisely this false knowledge and the pride of intellect that goes with it.

Let me make this matter concrete by an illustration. A little while ago in New York, I preached a sermon in which I warned Christians against the seductions of worldiness, the destructive influence upon the spiritual life, of dancing, attendance upon the corrupt modern theatre, etc. The papers reported this sermon and then an enterprising newspaper man decided that he would get still another "story" upon the situation. He went to leading preachers and asked them if they agreed with the views I had expressed. Several pastors of influential churches gave interviews in which they took issue with me and defended the dance and the theater.

But the reporter did not stop by asking them their attitude toward worldly amusements, but evidently alive to the situation in the religious world, he asked as to their attitude upon the inspiration of the Bible, Darwinism, etc.

To me, it was highly significant that these men, in replying to these questions, gave away the fact that they had really lost faith in the Bible as the Word of God and, therefore, as an authority on human life and conduct.

One said: "The purpose of religion is not to save a soul from hell but to redeem a world and make it beautiful and wholesome in every aspect of its life." But Jesus said: "The Son of Man is come to seek and to save that which was lost," and He said that in connection with the redemption of an individual—Zacchaeus, the publican. Jesus not only declared His mission to be the saving of lost souls, but He also said to His followers: "As the Father hath sent me, even so send I you."

Another admitted that he had only what he called a "technical" belief in the inspiration of the Bible, and went on to express his doubts about the biblical account of the creation, and admitted his acceptance of Darwinism.

Here, then, we have it out in the full light of day—worldliness and selfish social indulgences justified and excused by preachers who no longer believe the Bible, and who reject its authority!

The hearts of devout believers from one end of this continent to the other have been deeply grieved in recent years by the insidious growth of worldliness in the churches and the paralyzing of the spiritual life of many church members—particularly the rising generation—by these things. I make bold to assert that the fountain-head of this ruinous worldliness is rationalism and unbelief concerning the Word of God and the great truths of religion.

I charge it upon these brethren that they and their false teaching are causing the spiritual wreck and ruin today. They are not only drugging the minds of their hearers with unbelief, but wrecking their spiritual lives. I do not know a single church where dancing and other worldly things are indulged in that is not presided over by a radical preacher.

Dancing in the Old First Church

For example, Dr. Fosdick, a Baptist minister, who preaches regularly at a Presbyterian church in New York, preached, a short time ago, against the Fundamentalists. In this sermon he rejected the virgin birth, the true inspiration of the Scriptures, the vicarious atonement and the second coming of our Lord. The sermon was then printed in pamphlet form and sent all over the country. I happened to get hold of the church calendar for the Sunday in which distribution of that printed sermon was announced, and it contained two notices that were significant. One announced that any who desired a copy of the sermon could get it in the vestibule of the church, and the other announced a dance in the church Friday night of that week. Thus skepticism in the pulpit and worldliness in the pew stood linked arm in arm.

A Philadelphia pastor took me to task because I had dared to rebuke some of these wordly indulgences from my own pulpit in New York, and called me "a sensational pulpiteer." I was not surprised at his attitude because I had learned that he was having dances for his young people in his church, and that he was also antagonistic to the Lord's Day Alliance of his city.

Religion at the "Bal Bleu"

Beyond any question, my friends, there has been a tragic decline in spirituality among American church members, which *has been contemporaneous with the growth of rationalism within the ranks of religious leaders.*

Bear with me while I give you some concrete illustrations showing just how far many churches and church people have gone on this downward road.

Take, for example, the case of the "Bal Bleu" ball against which I protested when held in the Ritz Carlton Hotel in New York. That ball was announced through full page display advertisements in the New York papers. Sometime I may start a museum for religious freaks and monstrosities, and I will certainly have a copy of that advertisement as one of the exhibits. The second line of it was particularly remarkable, which read as follows:

"For the Protestants, Mrs.——, Chairman," giving the name of one of the richest and most famous church women. "For the Catholics, Mrs.——," giving the name of another famous church and society belle. "For the Jewish, Mrs.——," giving the name of a well known Jewish leader.

Here, then, were representatives of the entire religious community in New York advertising a ball, a charity ball, seats at the tables being $50 each.

Then came a picture of a Greek ballet, and below that picture an announcement that the entertainment would "include the initial appearance of English and French stage beauties, . . . recently selected abroad."

Think of what an appalling failure of Christian testimony such an event as that is, and think of the further fact that many church people thought I was "extreme" because I dared to denounce such shameful treason to our Lord and His standard of holiness! There are Baptist and Methodist and Presbyterian churches in our city which, in a former day, were famous for their spirituality and their power as soul-saving centers, that are now conducting dances in the houses of God every week in the year.

Some preachers seek to excuse themselves for conducting such dances in their churches on the ground that it is necessary "to win and hold the young people." This is an illustration, first of the short-sighted folly of these worldly-minded preachers, and it constitutes also a slander upon our youth. As the father of five and a friend of youth, I resent the implication that our boys and girls can be won and held only by appealing to their selfishness. It is false and it is more foolish than false. Self-sacrifice has in it far more power than self-indulgence. The path of holiness is the path of happiness, and it is a shameful fact that some of the preachers of today seem to have forgotten that the cross and not the timbrel is the symbol of our holy faith.

Shuttlecocking Divine Services

Take another illustration of the downward trend in our city because of rationalism and worldliness.

A little while after the "Bal Bleu" ball, the rector of one of our historic churches announced that they had changed their hour of morning worship from eleven to 10:30 o'clock, and gave as the reason, that those who desired to automobile and play golf, or otherwise indulge themselves on Sunday afternoon, would have more time.

Here was a shuttlecocking of the services of the sanctuary to make it more convenient for people to desecrate God's holy day, and to turn it into a holiday for self-indulgent pleas-

ure, after a perfunctory observance of religious ceremonies for an hour during the forenoon!

This Sabbath desecration by church people is proving ruinous through its example. We had in New York last year an anti-Sabbath street parade, by The International Sporting Club (a prize fighting organization) but we understood that the moving picture interests, the liquor forces, and other enemies of righteousness were backing it heavily from the financial standpoint. In this parade there were floats caricaturing the Christian Sabbath. They had a man dressed up in Puritan costume with his head and his hands in the stocks, and the sign read, "For kissing his wife on Sunday!"

A little while after this parade, which was repeated in Philadelphia and other American cities, a banquet was given by the same organization in honor of the author of that law which had brought back bloody prize-fighting under the subterfuge of "boxing matches" to New York. In the advertisement a list of the names of prominent citizens was given as "patrons," and a heavy proportion of the men there named were members of the churches!

Missionaries at the Theatre

Let me give you another illustration: I was handed a copy of a letter sent out by the ladies of the missionary society of a great Fifth Avenue church. It set forth the fact that about forty foreign missionaries were home on furlough, and the society was planning to entertain them. This letter asked the members to indicate how many theatre tickets each would be willing to furnish that these missionaries might be taken to the shows!

I wish to cry out against any countenancing or encouragement to the modern theater and moving picture interests by preachers and church people. The same men who promoted and produced the disgustingly sensuous performance "Aphrodite" in New York, ran, at the same time, in one of their other playhouses, a so-called moral and religious drama which gave a representation of a sort of passion play, including the portrayal of the character of Jesus.

Think of it! Aphrodite at one end of the city, and Jesus Christ at the other! And these suave and oily showmen conducting both performances at the same time, standing diplomatically between the two and blandly pointing the people in both directions at once!

Now the sad part about it is that the opening night of the religious play they had especially invited the preachers. The next day the papers announced that the theater was filled with preachers and their families. Some of these theatrical people that were with the Aphrodite show, were also used by the church people in the abortive "Wayfarer Pageant" in Madison Square Garden given by the religious forces during the drive of the Interchurch World Movement.

Women at Prize Fights

I have not yet told you the worst about the decline of spirituality and vision within the modern churches. I saw an admission a little while ago from a Bishop who was arguing against the prohibition laws, and who took occasion to announce that he had been recently at a half dozen dinner parties where, as he put it, "red liquor flowed freely." Evidently, they were church people who were thus entertaining their Bishop, and there is no record of any rebuke from the Bishop either for their drinking or for this violation of law. All that he did was to use his attendance upon such occasions to bring public discredit upon righteous law!

Blase New York experienced a mild shock some months ago when one of our social leaders, assisted by a group of society belles, worked up a charity prize fight in Madison Square Garden. The young woman who promoted this affair is the daughter of a man who, at the time of his death, was perhaps the leading financial figure in America. He was a noted churchman and she also is active in the church. I do not mean to cast any reflection upon her moral character. She is a philanthropic woman, good at heart, but a striking example of the level to which modern church members have fallen in their lack of grace and true spirituality. I have a picture of this young woman clipped from one of the papers. She is standing on a truck with her society girls around her, when they were down on Wall street selling tickets to the prize-fight during the lunch hour. A crowd of men and boys are packed around the truck and the girls are handing them the tickets and taking the money. These young church women not only promoted that prize fight but they themselves attended it, and the young woman who led in it occupied a ring side seat, and came out in the papers the next day and endorsed it. It was the most magnificent spectacle she had ever witnessed!

And once more, recently, in Madison Square Garden we had a bloody prize fight, which was gotten up for "charity," which gave

to our "high society" a good excuse for attending. And they did attend. We had vivid descriptions of how they were dressed, and how they held their lorgnettes in watching the fight.

The early Christians were often in the arenas of paganism and heathenism, but always as victims, and never as witnesses of the brutality and butchery that made such a popular holiday. Because the Christian world today is one, and because these things harm the entire cause and bring reproach upon us all, I have the right to cry out against them, and to utter my protest, humbly but earnestly.

The Church a Holy Brotherhood

I will not prolong further these illustrations of the sad apostasy into which the modern churches have fallen. I repeat, once more, that this appalling worldliness is the direct outgrowth of the loss of a vital faith. If men and women had not lost their faith in the Word of God through the shallow preaching of today, they would not violate its precepts by indulging in such folly. The Bible says, "Be not conformed to this world: but be ye transformed by the renewing of your mind." It says again that we are to come out and be separate from these things. It says, again, "Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret."

The supreme need of the church today is precisely at this point. The Christian church started as a holy brotherhood. The members of the apostolic church found their supreme satisfaction in serving Christ and not in seeking self-indulgent pleasures. They were men and women who walked the heights of true altruism. They literally gave themselves as well as their money.

No wonder that such a church "had favor with all of the people," as the Bible puts it. Cyprian, Bishop at Carthage, in the third century A. D., gives us a glimpse into the holiness and beauty of the church in his age, when he says, in writing to his friend Donatus:

"This is a cheerful world as I see it from my garden, under the shadow of my vines. But if I could ascend some high mountain, and look out over the wide lands, you know very well what I should see; brigands on the highways, pirates on the seas, armies fighting, cities burning; in the amphitheaters, men murdered to please the applauding crowds, selfishness and cruelty and misery and despair under all roofs. It is a bad world. Donatus, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are the Christians—and I am one of them."

Constantine the Politician

But the forces of worldliness, through the wiles of the Devil early assailed the church. These forces finally culminated in the reign of Constantine. With the intuition of an astute politician, he saw that the Christians had become so influential that it was better policy to befriend than to persecute them, as Nero, Diocletian, and other emperors had done, and so he joined forces with the Christians and brought the court of Rome into the church of Jesus. This act marks sharply the turning in the history of the church. Through the coming of the state party within their ranks, pagan ceremonies and sensuous indulgences and worldly methods were grafted on to the simple Christian stem. From being the "Bride of Christ" the church became merely the concubine of Cæsar! And the real tragedy is that many preachers and theological professors today do not seem even to know what a true church is. Some of them complain of the setting up of "rules," but, it is not a question of rules, it is a question of faith and of life.

A true church is an organism and not an organization. It is a growth and not a manufacture. An organization is mechanical; an organism is vital. The church is the spiritual body of Christ, of which He is the Head and each member is a spiritual life cell, created and united to the head by the power of regeneration.

When the church ceases to be an organism and becomes a mere organization dead ecclesiasticism takes the place of live evangelism; "reform" replaces regeneration; "social service" is substituted for salvation; humanitarianism supplants the worship of God; a priest takes the place of the prophet, and the occupants of the pews are changed from realists and possessors to mere formalists and professors.

The true Christian does not need or want the things of the world. He finds his supreme satisfaction in serving Christ and in winning souls to God. No joy that this world can offer and no pleasure that sense can give is

comparable to the joy that the soul-winner and the consecrated worker for Jesus knows.

The Victory of Righteousness

This marvelous passage from John gives us the full truth concerning it all. After warning us to "love not the world, neither the things that are in the world," it tells us: "If any one love the world, the love of the Father is not in him." We cannot have two loves. Our allegiance must be given whole-heartedly and unreservedly to the Father, or else we will drift inevitably towards surrender to the world.

And the text encourages us by the knowledge that worldliness is at last not natural and necessary to us, but that it is a thing alien to the wise and righteous life. "For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world."

These things, then, were not created by God. They do not, therefore, belong originally and essentially to humanity. God created the world good, and made man good, and that is His plan. The Devil entered and led man into sin.

Sin, therefore, is a dark blot in the history of the moral universe. It was not in the beginning; it does not belong in God's order for the world, and therefore, it must and will be finally destroyed. Sin and worldliness are not native to man in his God ordained and God created state. The Bible makes clear the fact, therefore, that the Devil is finally to be defeated, cast out and destroyed.

And this fact brings us to the other great inspiring truth of this Scripture, namely, that while the present world order, which is under the domination of the Devil, is passing away, and the lust thereof, nevertheless, "He that doeth the will of God abideth forever"; "Godliness hath promise of the life which now is and that which is to come." The child of God, therefore, is not distressed that he does not have the things of this world. We do not need Jesus and the world; Jesus, thank God, is enough. The blessings of His presence, the inspirations of His fellowship, the joy of His service—these things are satisfying and sufficient unto the soul.

This is the victory that overcometh the world, even our faith. Yes, because we believe God and accept the teaching of His Word, we are contented to walk as pilgrims through this world knowing that we shall inherit an everlasting kingdom. Listen: "He that doeth the will of God abideth forever." We need to feast our minds and hearts once more in this materialistic age upon the glorious truth of heaven.

The world is passing away and the lust thereof, but—"He that doeth the will of God abideth forever." We do not envy the tawdry trappings and the idle pleasures of this poor passing world. We look with pity upon the worldian who is poor even though he may possess unbounded material wealth. With great serenity of soul, we pass by the things that he clamors for, and in which he finds his satisfaction and we say to him that we have "those riches of the spirit," that "treasure in heaven" that abideth forever, "where neither moth nor rust corrupt and where thieves do not break through nor steal." When all this pageantry and pomp, this vain display of wealth and power, when all this gilt and glitter have fallen into dust forever, the child of God will just be beginning the enjoyment of those heavenly beauties and those transcendent delights which shall be his while the years of eternity roll!

* * *

A Christian Conqueror

Rev. 21:7, "He that overcometh shall inherit all things."

I. A Christian's Enemies.
   1. The world.
   2. A treacherous heart.
   3. Spirits of Evil.

II. The Christian's Aids.
   1. Prayer.
   2. The promises.
   3. Christian fellowship.
   4. The Holy Spirit.

III. The Christian's Reward.
   1. A glorious inheritance.
   2. An Everlasting inheritance.

* * *

Honoring God

1 Sam. 2:30, "Them that honor Me I will honor."

I. How We Can Honor God.
   1. By acknowledging His government.
   2. By trusting His word.
   3. By offering praise to Him.
   4. By devoting our lives to Him.

II. How God Will Honor Us.
   1. Adoption into his family.
   2. Support in trial.
   3. Comfort in life.
   4. Victory in death.
   5. Eternal glory in heaven.

Imperiled Foundations

By Matthew F. Smith D.D., Indianapolis, Indiana

If the foundations be destroyed, what can the righteous do?—Psalm 11:3.

BIBLICAL interpreters are not in agreement as to what event or time in David's life this psalm describes. Some hold the view that it belongs to the earlier period, perhaps during his term as minstrel in Saul's court or immediately following this, after his anointing when he is bitterly hated, hunted and persecuted by Saul. Others believe it belongs to the later period, probably at the time of Absalom's rebellion when David was obliged to flee from the city of Jerusalem. At any rate it is a dark hour; treachery is abroad, enemies are plotting against his life and are ready for an opportunity to overthrow the existing order of things. "If the foundations be destroyed, what can the righteous do?" A free rendering of this text would be: "The foundations of society are being destroyed, they are decaying, crumbling; what can the righteous do to prevent it—to stay immorality, anarchy and social chaos?" The temple of truth, built up by centuries and millenniums of toil, is being assaulted; enemies are picking and prying at its foundation stones. What can the righteous do to save it from destruction?

The World War shook the moral foundations of society like a gigantic earthquake. Immediately following the signing of the armistice four years ago, we entered a period of moral relaxation. Our public press began to talk of a wave of crime which was by no means local; it extended throughout our whole nation. The revelations of dishonesty and embezzlement in business were astonishing. Our divorce courts were overworked. In fact, a general lowering of the whole normal tone of our national life was evidenced everywhere by restlessness, discontent and lawlessness.

There are probably several causes that lie back of this distressing state of affairs:

1. Economic pressure is responsible for some of the unrest and discontent. The world is growing older, its resources are waning. In our own country, until recent years, we have had new lands to open up when emergencies arose. We had untold areas of forest land, plenty of game, fish, etc. Our supply of petroleum, natural gas and coal seemed to be exhaustless. But we have wasted these precious natural resources with a prodigal hand. Transportation difficulties have added to the scarcity. Prices have advanced far out of reason in many cases, thus adding to the dissatisfaction and discontent.

2. Our nation also faces a critical race problem, with twelve million negroes demanding larger consideration and opportunity for advancement. Four negro regiments were cited for special bravery during the World War. The negro has made great advance as a property holder during the last quarter of a century. A strong racial consciousness is developing. This problem we brought upon ourselves by importing these people from Africa. We must face the problem courageously and endeavor to solve it by giving them the gospel of peace and brotherhood.

3. The general moral laxity, especially with reference to the violation of law. (Since 1886 there have been 3,600 lynchings in this country.) Accounts of murder and suicide fill our news columns. The eighteenth amendment and the Volstead enforcement law have been brazenly violated, not simply by foreigners, but by men higher up. But the greatest moral peril we face today is our light regard for our marriage bond. Our divorce statistics are appalling. We are reaping the inevitable fruitage of a long list of sex novels and unclean movies. In fact, a vast number of our younger generation seem to regard marriage in the light of an experiment; if it is satisfactory it will be continued indefinitely, if not the divorce court is an ever present and easy remedy for any troubles that may arise.

4. The loss of a God-sense is also very much in evidence. It is manifest in a deplorable lack of reverence for sacred things—in disregard for the institutions upon which our moral order is founded. Take, for example, our attitude toward the Sabbath Day. The violators of the fourth commandment are legion. For great multitudes the Sabbath has become nothing more than a day of pleasure. Scores of people load the family into the automobile

NOTE—Dr. Smith, pastor First Presbyterian Church, Indianapolis, Ind., was influential in securing for his church the meeting place of the next General Assembly, in May, 1923.

Sunday morning and go out to spend the whole day in the country without any thought of obligations to church or Sunday school. The golf enthusiast leaves home early in the day in order to get his place on the course and usually spends a large part of the day in this form of recreation. Card parties and evening dinners are everywhere in evidence. The phrase "week end" today stands for a Saturday afternoon and Sunday devoted entirely to pleasure-seeking through social fellowship or recreation. For thousands of others Sunday means not a day of pleasure so much as an opportunity for merchandising. In certain lines it is the big sales day of the week. Candies, confections, tobacco, cigars, newspapers, are sold with practically no restraint. Automobile accessory stores and gasoline stations are wide open. Vast sums of money change hands on the Lord's Day and the sad thing is that a large percentage of the patrons are nominally Christian people. And so the foundations go on crumbling.

There are two things we must bear in mind continually if we would be clear in our thinking, and right in our practices:

1. Morality rests upon religion. Take our ethical ideals and standards; trace them back, step by step, and they will lead to Christianity and its Founder.

2. People who have no religion, but who would avoid moral chaos, are bound to find a new basis of morality as high as Christianity.

I believe few people today really recognize that Christianity at its best always gives moral tone. The first extra-Biblical notice of Christianity we find dates from the second century A. D. Pliny, the younger, writes a letter to the emperor Trajan. Pliny is the governor of a province in Asia Minor and is concerned as to what to do with these troublesome Christians. He makes it very clear that they are not criminals and that their only crime is in that they refuse to offer sacrifices and worship in honor of the Emperor as the supreme deity. He pulls the curtain aside and gives us just a little glimpse of that early Christian community. He shows us how morning after morning they meet together and take a solemn pledge, or sacramentum, that they will practice no theft, no robbery, no adultery. Following this program rigidly, Christianity prevailed, early in the fourth century, and became the religion of the civilized world. Such a program, such moral practices rigidly adhered to today, would turn the world upside down. Our present moral attainments came into the world with Christianity and will perish if Christianity is allowed to decline.

Thus the issue is clearly drawn. Suppose Christianity as a religion should die out through neglect or indifference. The task of preserving society from moral chaos would still remain. How shall we shock the thoughtless and the indifferent into a realization of how desolate the outlook would be in a world without faith in a Living God, in a Risen Christ, or in a Revealed Word.

What is the cure, the antidote?

1. A new passion for God and a revival of the God-sense. Many of our churches are empty, and the excuse given by some people is that the church service is unattractive and uninteresting. I do not believe that this is the case. I believe that the church service today is just as attractive as it has ever been. The real truth is that people are not concerned primarily about God. They do not have a deep and abiding conviction that it is in God that they live and move and have their being. It is refreshing to read the sixth chapter of Isaiah and catch the note of reverence for Almighty God that the young prophet voices. He sees the Lord in His Glory and Holiness. He confesses his sin, he experiences pardon, he then volunteers for service. He undertakes a heart-breaking task. His life is a stormy one. He becomes a martyr, but he saves his own soul.

Dear friends, you are of no use to Almighty God, sitting in a pew criticising the church, the sermon, the service, the officers of the church and the other members. You must get under a load as did Isaiah. You must do your share in helping right the wrongs that are abroad. I am not pleading for moral fanatics but for moral heroes.

I am asking you to take your religion into your business, make it function there, even though it hurts. If religion were taken into business what transformations would occur in the social and industrial life of our nation. Sherwood Eddy has a stirring article in a recent number of one of our religious papers, entitled "Is our Religion Worth Exporting?" He says: "It is not a question merely of sending out a few missionaries, we must humanize and Christianize our entire impact upon other nations."

This new world order will be triumphantly achieved only through the free enlistment of this generation of young men and women for the common service of the civil servant, the

teacher, the missionary, the artist, the doctor, the nurse, the soldier and sailor, the social worker, the lawyer, the engineer, the planter, the priest and the prophet, the member of Parliament, the parent, and the merchant.

2. Take religion into the home. Here is the place for moral heroism of the highest order. When a man and a woman enter into the marriage relation, when they choose each other, the choice is made for life. It is a life contract—"till death do us part." There will be trials and hardships and disagreements, and perhaps occasional words, but they must stick. Let there be no thought of separation or divorce.

In a novel, "If Winter Comes," there is a sustained plea for the preservation of the marriage tie at all costs. Mark Sabre is a hero because in the face of enormous temptation he refuses to sanction any violation of the marriage relation.

Mr. Hutchinson's new book, "This Freedom," is an old-fashioned argument for the sanctity of the home. Who among you does not cherish the tenderest memories of a home in which there was no thought even of the possibility of divorce—a home in which father and mother stood loyally and faithfully together until the very end? And may I say that, if this kind of home cannot be maintained, we shall soon say farewell to the ancient glory of America.

3. Take religion into politics. Our relation to the State constitutes an obligation that we cannot, we dare not, regard lightly. Christianity and patriotism have always gone hand in hand. The New Testament insists first and last that the powers that be are ordained of God, that we shall render unto Ceasar the things that are Cæsar's. Those early Christians were never seditionists or troublemakers. On election day every Christian, man or woman, ought to go to the polls and vote his convictions. The eighteenth amendment to our Constitution is one of the great moral achievements of the age. Enemies are assailing it and will do their best to repeal it and render it ineffective.

"If the foundations be destroyed, what will the righteous do?" Let us see that they are preserved at any cost, and that spiritual vision and moral idealism perish not, but continue to unfold and enlarge.

The Bible a Lamp

By A. William Lewis, A.B., B.D., Hay Springs, Nebraska

"Thy Word is a lamp unto my feet, and a light unto my path."—Psalms 119:105.

THE Bible is a practical book, man's Book as well as God's Book. Jesus applied it to every detail of life, and He user the plainest, homeliest figures of speech to make it a readable book. Someone has said, "Packing my suit case I found a little corner left; and into it I put a lamp, a guide book, a mirror, a volume of poems, a volume on morals, a drama, several biographies, a bundle of old letters, a book of songs, and a sharp sword,—a library of sixty-six volumes, all in the Bible."

An Indian Rajah said to a missionary,—"*If I* were a missionary, I would not argue. I would distribute the New Testament". And Cowper wrote:

> "A glory gilds the sacred page,
> Majestic like the sun;
> It gives a light to every age,
> It gives but borrows none.
> The Hand that gave it still supplies
> The gracious light and heat;
> His truths upon the nations rise,
> They rise but never set".

The Bible is not a fetich to be worshipped or worn as a charm. It is not of value according to its paper and binding. We ought to show our reverence for it as God's Book; but the highest tribute to pay the Bible is to believe it on weekdays as well as on Sunday. The best proof that it is God's Book is found in the fact that following its truths makes us the best possible kind of men and women. The noblest and most beautiful life ever lived on earth was that of Jesus, Who was the perfect embodiment of the Bible; so that He was called The Word of God, the "Word made flesh".

Some men, with a heady aloofness, say that the Bible is good for women and children, but business is their Bible! We are thankful that the Bible is just suited to Home Life. It is the only Book that will save the American home. The reason that Society is cursed by so many divorces and so much loose living is because the Bible is not read and taken into home life. A little boy said to his Mother,

"If this is God's book, let us give it back to Him. We *do not use it.*" But children brought up on the Bible diet will be strong and useful citizens, keepers of the law, and upright in business. It is only where the Bible is practiced that we find the business integrity necessary to our civilization. The Father that does not revere and live the Bible truths is responsible for his son that goes astray and drags others down to hell.

The Bible is a guide in the labyrinth of life. Theology is the science of it, and there are hundreds of conflicting theologies; but religion is the incarnation of it in human life, and it is the same over all the earth and among all peoples and all classes. You can tell it anywhere. It speaks a language understood by all. Pentecost was the prophecy of the day when all the world over shall see and hear religion, the religion of Jesus Christ, in their own tongue, after their own heart. The Bible is the world's Book.

I once had to pass through a forest after night. Even in daylight the trail was faint. But I carried in my hand a lantern, and by it I easily found the way home. I did not care whether the lantern was made of tin or silver. Even a smoky chimney did not seriously affect the issue. It gave light. How I got it was a minor matter. I do not remember who did give it to me; but it was a "lamp to my feet". It is a much more serious matter to get lost in the woods of life. There is much greater danger, for there are so many false lights and "will-o-the wisps". Materlink pictures the blind men lost in the forest, when the storm raged. A little child led them back to safety. A little child living the Bible often leads a seemingly wise man back to light and to God.

The Bible is often an undiscovered light. Radium is just beginning to be discovered. There is a wonderful island called Wabana, north of the Peninsula of Avalon, Newfoundland. It had often been visited even by experts; but only in recent years was it discovered that it was an immense iron mine, with the ore cropping out of the surface. It is brown haematite instead of red and so it lay unknown for ages. Some people have the Bible in their own homes, and they never realize what a treasure awaits their investigation. A dark lantern needs to be opened; and so does the Bible.

The Bible is a lamp to *health.* It teaches us to avoid all intemperance and excess, which damage the body. Wherever the Bible goes people are led to sanitation and care of the health. Only in Bible lands do we ever hear of true doctors and nurses, of hospitals and charitable institutions, of school houses and colleges, and of dietetics. If you are good you will be clean.

The Bible is a lamp to *truth.* It takes us to the right viewpoint, to the standpoint of God Himself, Who is the truth. A false perspective changes truth to lies. A half-truth is often worse than an untruth. Naturally men look at the glass of the window pane, instead of looking through it to the works of God. The higher you rise above the surface of the ocean the deeper you can see into the depths. The World War brought this to prominence. The airplanes could give a vision of the submarine and the torpedo. The higher we rise towards God the deeper we see into the truths of nature and human nature. Jesus said "I am the truth". He has given us the key of knowledge. And in Him we can safely study science, art, music, philosophy, and literature.

The Bible is a lamp to *morality.* The desires and passions of man's evil nature continually lead him astray, until he loses the moral sense, and indulges his selfish appetites. The Bible reveals the glory and beauty of honor, of virtue, of kindness. Sin is seen as a loathsome thing. Goodness stands erect to God, with a majesty becoming manhood and womanhood. We should ever have with us the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them". This is a brilliant lamp, unfailing.

The Bible is a lamp to religion, to spirituality, to God. The Bible guides to Jesus Christ, the divine Saviour and the divine leader. He is our model for character. In Him we find the soul's Utopia. By His Spirit, the "promise of the Father", our life may be inspired of God for noble action. The Bible is the source of America's greatness and love of peace. The Bible alone can lead the nations of earth to enthrone the Prince of Peace, and work together in harmony and goodwill. Nature is one of God's books; but the Bible is the *greatest of God's Books.*

* * *

"Righteousness" here (1 John iii. 7), and in the passages having marginal references to this, means the righteous life which is the result of salvation through Christ. The righteous man under law became righteous by doing righteously; under grace he does righteously because he has been made righteous (Rom. iii. 22; Rom. ix. 30).—*Scofield.*

Christ Our Passover Sacrificed for Us

By W. C. Seidel, D.D., Sterling, Illinois

Behold we go up to Jerusalem; and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be betrayed, and delivered unto the chief priests, and unto the Scribes, and they shall condemn him to death; and deliver him to the Gentiles, to mock, and to scourge and to crucify him. And he shall be spitefully entreated, and spitted on; and they shall put him to death. And the third day he shall rise again.—Luke 18:31-33.

SUCH is the brief, but sad, record of Christ's disclosure to his beloved disciples, of what already weighed so heavily on his loving heart, as he journeyed toward Jerusalem: The Lamb of God for the sacrifice.

By the grace of God we are again brought into this blessed memorial season of Christ's passion which he endured for us at Jerusalem. This sacred season of Lent brings us face to face with Christ's conflict with sin and Satan and wicked men: The problem of moral and physical evil, and their permanent removal; the restoration of man from self-imposed ruin into submissive sonship with the Father, by his well-beloved Son, Jesus the Christ, our Lord.

The prophet Isaiah presented Jesus as the great High Priest who should bear the people's sins, guilt, sorrow, sickness and judgment; and who should make intercession for the transgressors, saying: "But he was wounded for our transgression, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." —Is. liii 4-6.

2. The deep humiliation of Christ, the Son of God and Son of Mary; his meek submission to suffer on our behalf; his triumphant resurrection and exaltation; his appearance for us in heavenly sanctuary, are the glory cloud that shelters humanity from utter destruction, and points the believing soul to hope and peace. It is the scarlet thread of blood-atonement which gives the believer assurance of pardon, life and salvation. That scarlet line of sacrificial blood runs from the tragedy of Paradise to the glory of the New Jerusalem, giving hope and consolation through faith in "The Lamb of God which taketh away the sin of the world."

3. The awful work of sin and Satan form a fearful background to the blessed work of God, in Christ, by the Holy Ghost, for man's restoration. The sacred season of Lent was set apart by the Church-fathers that the people might use it for meditation, and prayer, on those great truths taught in the Word, and accomplished for us by our blessed Lord and Master. And this in order that the believer might be edified—the careless warned and reproved—the unbelievers aroused and taught of what Christ endured and suffered in order that they also might be saved.

4. You do well, therefore, in obedience to St. Paul by the Holy Ghost, to purge out the old leaven, that you may be a new lump, as you are leavened, "for even Christ our Passover is sacrificed for us." "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

In remembrance of Christ's passion for us —his humiliation, suffering and death; his shed blood for our sins; we should turn from all selfishness impurity, ingratitude and unbelief, to devout adoration of him and thankfully acknowledge his great goodness to us; and in charity toward all men, glorify him before an unbelieving world, by a godly pious life and deep zeal for the salvation of all associated with us.

5. It is fitting that the heirs of an estate should often commemorate the generosity of their benefactor: that they should imitate his virtues and honor his memory; that they should especially keep in mind the cost to the benefactor of accumulating the wealth he left for their use. Reason dictates that they should publish the virtues of their benefactor to others, and so induce them to follow his honorable course of life. In like manner should Christians often review the virtues of their Master and Benefactor—publish his sacrificial work; tell what such devotion meant to Him, and what He thereby secured for them; and now offers to all who will give heed and believe in his redeeming work, like blessings and peace.

6. Such a review will awaken a deeper affection for Christ; trustful obedience to his will; assurance of eternal blessedness and a sense of deepest obligation and gratitude to him. Such a devout meditation will especially fit you for a joyful Easter season, commemorating his triumphant resurrection: his

victory over all moral and physical evil; and will assure you of your own resurrection and blessed reunion with loved ones in the fulness of time. It will fill your soul with holy awe as you look forward to the confirmation of the divine purpose, and it will inspire you with new courage to meet life's mission. Yes, it will overspan all those blessings by the glory-life which awaits a regenerated humanity, and a restored earth and heaven, in which dwell righteousness, peace and good-will.

In view of these assurances you may well join the triumphant declaration: "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible and undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God, through faith, unto salvation ready to be revealed in the last time."—1 Peter i. 3-5.

7. What the Paschal Lamb, and all the divine facts associated therewith, in Egypt, meant for the oppressed Israelite, that Christ, the Lamb of God means for the sin-enslaved, Satan-deceived soul: obedience to, and faith in, the command of God: The sprinkled blood brought security against the destroying angel; shelter in the home brought protection; and eating of the sacrificial lamb gave nourishment to the believing Israelite for his journey. Even so now, faith in the shed blood of Christ, confession of sin, obedience to the Father's declaration: "He that believeth on the Son hath everlasting life: and he that believeth not in the Son shall not see life; but the wrath of God abideth on him". (John iii. 36; v. 24), gives pardon, life and salvation to all who accept and believe. As Israel was adopted in holy covenant to be God's peculiar treasure, so now the confessing, believing sinner is adopted, by God, in holy convenant, by baptism, as his own dear child. Such are some of the sublime truths and blessings this season of commemoration brings to the respective devout soul.

"O sacred head now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, thine only crown;
O sacred head what glory,
What bliss, till now, was thine!
Yet though despised and gorey
I joy to call Thee mine.

"How art Thou pale with anguish,
With sore abuse and scorn;
How does Thy visage languish
Which once was bright as morn!
What Thou my Lord hast suffered
Was all for sinners' gain;
Mine, mine was the transgression,
But Thine was deadly pain.

"What language shall I borrow
To thank Thee, dearest Friend,
For this, Thy dying sorrow,
And pity without end!
Lord, make me Thine forever,
Nor let me faithless prove;
Oh, let me never, never
Abuse such dying love!"

—Paul Gerhardt.

* * *

Nuggets

By Lawrence Keister, D.D.

WHEN you propose to draw water from the wells of salvation remember that water is always at the bottom of a well. A sponge never develops a spine and a moral coward never becomes a good religious leader.

An excellent way to simplify the Bible is to clarify the man who seeks to understand it.

A fourteen-day storm at sea followed by shipwreck had no evil effect on Paul's faith.

"Made nigh by the blood of Christ"—Paul and Luther and Wesley were saved by the same Christ who saves me.

People who count their blessings one by one and the promises of the Bible up to 32,000, should be classed as students in arithmetic.

Men never plant weeds others have pulled up but some adopt doctrines others have discarded.

Obedience to God lifts any life to a higher level thus making its present part and parcel with a future ever more glorious.

There are little tasks in God's great Kingdom suited to the least of those who seek to serve.

* * *

The Greatness of Romans i. 16

By the Rev. D. Van Dyke

I. The Greatest Position—"not ashamed."

II. The Greatest Subject—"the gospel of Christ."

III. The Greatest Reason—"the power of God unto salvation."

IV. The Greatest Scope—"every one that believeth."

V. The Greatest Impartiality—"the Jew and the Greek."

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware.

The Abundant Goodness of God—Matthew 7:11

Earthly parents, compared with God, are often ignorant, changeable, poor, weak, hasty, perplexed, depressed or wicked. The heavenly Father is never liable to such vicissitudes.

What a problem in proportion—"How much more!" As much more as the Creator is beyond the created; holiness beyond sinfulness; riches beyond poverty; as the ocean is beyond a dew-drop or the sun beyond a flickering taper. What a chasm between divine and human ability!

Think of God's overplus of power in nature—wasted winds, more than enough to turn all wheels; wild waters, more than enough to redeem all deserts. Think of the vast power in the sunlight, not yet corraled by man; of the infinitude of material wealth and beauty, which are only symbols of his endless spiritual riches; his power of atoning blood, of Pentecosts in his bosom, more than enough—baskets full left after all are fed. The heavenly Father gives from his royal bounty like a king, more than we can ask or think, exceedingly abundantly more, according to his riches which are in Christ Jesus. Then let us ask and receive that we may be filled with the Holy Spirit's power.

They parted his garments casting lots upon them what every man should take—Mark 15:24

Cæsar's soldiers gambled for Jesus' seamless robe, while the Son of God was being crucified. Cæsar made merry while Rome was burning and Christians were being crucified in the arena of the Coliseum. But we are living in an age far advanced from such beastly cruelty, and yet, is it not so, that while nations are sitting in lonely desolation, after the awful conflagration of war, we have been profiteering out of the necessities of these millions and gambling for the spoils of wealth, office and party power?

Should not politics mean principles, parties mean promotion of good government? Should not the ballot follow the bullet for the progress of peace and harmony among all nationalities?

America gave her millions of soldiers to help extinguish the flames of war and to bestow freedom and succor to crushed and famishing peoples. But we have changed the high toned melody, "the whole world for democracy," to the lower notes, "America for Americans; other nations for themselves." What an inglorious retreat after such a world victory. Can it be that we have been casting lots for the presidential robes of office while the Occupant was being crucified upon the cross of criticism? And this is the year for the celebration of the landing of the Pilgrims, three hundred years ago. Are we not dishonoring their principles in laying the foundation of a republic that would not only become an asylum for oppressed peoples but would radiate the rays of liberty enlightening the world everywhere.

He hangeth the earth upon nothing—Job 6:7

Nothing that man can see. God's foundations of forces are sure, even though invisible. The natural eye fails to see gravitation, electricity or any of the mighty powers of nature. We could see God if we could behold his wonderful forces. Faith sees him everywhere, for what is seen is not made out of things that do appear. The unseen spiritual is the real power. Supernaturalism is everywhere in God's creations as well as in human hearts. The Author and Controller of the universe holds our destiny in the hollow of his hand and watches over our lives like a benevolent father.

The first and last links of the golden chain of laws are bound about the feet of God. We depend upon nature and nature upon God. He never fails in controlling all his forces. Heat, motion, cohesion, light, electricity are all but modes of his power, emanating from his loving person. The spirit of God is in the midst of the wheels of his universe; none are self-existent or automatic. All the multitudes of worlds and peoples are dependent upon his wisdom and mercy. The millions who trust in him do not hang upon nothing, but are clasped by the hands of him who upholdeth all things by the word of his power and the love of his bosom.

PRAYER MEETING SERVICE

By A. William Lewis, A.B., B.D., Hay Springs, Nebraska

In northern latitudes March is a strenuous month. It surely ought to be a strenuous month in religious circles, without the confusion and squalls incident to March weather. This year March brings us up to the eve of Easter, with the solemn thoughts of Good Friday. Let us "go to it".

The Stature of Jesus

Ephesians 4:1-16

A Christian is a *growing* child of God. When he first gives his heart to Christ he is not full grown, and perfect, but a child; and one purpose for which God leaves him on earth is that he may attain unto "a full grown man, unto the *measure of the stature of the fulness of Christ.*"

I once heard a sermon preached on the physical stature of Jesus, and it was revoltingly gross, unintentionally. We do not care just how tall Jesus was, nor the color of His hair, nor the shape of His beard. It is a Providence that we do not have a true painting of His face. With many now there is temptation enough to worship the imaginary likeness in picture or statue. Like Paul, we do not want to know Him after the flesh, but after the spirit. Let each person imagine his own ideal of the divine man.

"And the Child grew and waxed strong, filled with wisdom; and the grace of God was upon Him". "And Jesus advanced His wisdom and stature, and in favor with God and men". Accepting Him as our divine Saviour, we study His life in the mortal flesh, that we may see the spirit of His words and actions; and that we "may grow up in all things into Him". What virtues make up His stature?

"In *love*". Jesus was the incarnation of God, Who is love, and the impersonation of goodwill. R. L. Stevenson in Samoa lived such a kindly life towards the natives that they built him a road down to the sea, and named it "The way of the loving heart". Let us grow more and more into the divine love.

"The *truth*". Jesus said, "I am the truth". He gives us the true viewpoint from which we can know nature and human nature, as Copernicus set astronomers right in studying the planets. He reveals the truth about morality. It is not merely outward decency, but inward purity, with a due respect for the rights of others. Jesus was always reliable, the perfection of honor.

"The perfecting of the *saints*". This implies consecration to God in spirit. Let u study the life of Jesus for this special purpos of seeing His spirituality. He always hel the spirit of first import. He was continua ly conscious of the Father's presence, walkin with Him, talking with Him, working wit Him. The Pharisees were too gross to un derstand him. Though the world may no understand us, let us constantly live this spir of the Christ.

* * *

Knowledge and Love

1 Corinthians 8:1-13

Education and civilization rise or fall to gether, hand in hand. Russia in ignoranc went to pieces; but America in knowledge liv ed and grew. But national and individua life depend yet more upon *character,* which not the product of education. "Knowledg puffs up; *love builds up*".

"If a man love me, he will keep my word" There is nothing else that will make man kee God's will. There is nothing else that wi lead man to Christlike character. The worl and our own sinful nature will ever tear dow the good within us, but the love of God i our soul will build up the good. A tree known by its fruit; and the love of God a ways yields good fruit.

How can we love God, and increase tha love? We must know God as love. No on could possibly love Moloch or Baal or an god of anger and hatred and cruelty. Th great revelation to the heathen peoples that God is love. What wins our love fo Him, is realizing that He is love. "He firs loved us", and therefore we love Him. W read the Bible to see God's love, most of a in the gift of His Son. "God so loved th world." . . . We look over our own lives t see the good hand of God, and with gratefu hearts we feel our love growing. We hav fellowship with God in Jesus Christ, and a we abide in Him, we grow in grace and tru knowledge. As we live this love it grows.

Japanese was dissatisfied with any description of Heaven; but when he read 1 Cor. 13, he said, "This is heaven".

What the heart is to the body, that love is to the soul, and to character. Weakness or palpitation means debility, and many Christians are palsied spiritually. God's love in our heart gives us ambition and strength. It makes us hate the bad and seek the good; and so we absorb and assimiliate what is good for our higher nature. All kinds of evil were offensive to Jesus, and will be to us, if we have His love shed abroad in our heart.

"O Thou, in all Thy might so far, in all Thy love so near, beyond the range of sun or star, and yet beside us here; what heart can comprehend Thy name, or searching find Thee out, Who art within a quickening flame, a *presence 'round about?*"

* * *

Enthusiasm

John 2:18-25

If all Christians had enthusiasm the world would be saved in this generation. Christ's Kingdom still languishes because so many of His disciples lack zeal. People are enthusiastic over many other things, of little moment, like children wild over soap bubbles; but few are in living earnest about souls, and the Cause of Jesus Christ. God have mercy on us.

Zeal is from the Greek word *zeo,* to boil, and means fervency. The word enthusiasm means this and more. It connects this abounding life with its source "in God". "Zeal for Thy House shall eat me up".

Enthusiasm is necessary in order to accomplish anything worth while. The water in the locomotive must be boiling. Millions of Christians are just comfortably warm, luke warm. (Rev. 3:15, 16). Rev. David J. Burrell of N. Y. has been called a "fanatic for Christ"; and so was "Billy" for two years in the Hadley Rescue Mission, in the Bowery. It *is* enthusiastic people that count anywhere.

There never was a time, however discouraging and difficult, when man had no cause for enthusiasm. Bunyan in jail enthused over the Pilgrim. God is always ready to pour the oil of His grace on the fires the devil is trying to extinguish. Then water increases the heat.

Emotion will die, imagination will fade, and philosophy will vanish; but in the fact of Jesus Christ enthusiasm will burn with a steady and ever-increasing brightness. The source of Christ's zeal is the source of ours. God's House represents His Church, and His Cause on earth. Our enthusiasm will never die, while we feel this glorious truth that we are one with God, and His work is our work. We are "heirs of God and joint-heirs with Christ", "partakers of the divine nature", "workers nature", "workers together with God".

God honors us with the greatest trust. He commits to us His Cause on earth, for which Jesus Christ died, a far greater work than creation. If the President imposed a trust upon us, how would we feel honored! This trust brings a great responsibility. This is a strong appeal to a true man or woman. This too increases our zeal, that the will of God is the good of our fellowmen. Some cannot rise to appreciate working with God for His glory; but all humans can appreciate doing good to our fellows on earth. "Inasmuch as ye do it to them, ye do it to me". Then again the Cause cannot possibly fail, for God's honor is at stake, and His wisdom is involved, and His power challenged. *Enthuse!!!*

* * *

"Redeeming the Time"

Ephesians 5:1-21

Redeeming the time means "buying up the opportunities" of life, redeeming it from waste and loss. It is the investing of ourselves in eternal verities. The Chinese for thousands of years wasted their opportunities for progress; but now, following the American lead, they are buying up life's great privileges. Many Christians are only "marking time", without advance.

Lorado Taft, the great artist, now thirty-six years in Chicago, is giving to America and the world a beautiful illustration in Chicago's midway of redeeming a waste, so as to become "Earth's most beautiful mile". The Fountain of Time symbolizes life from the cradle to the grave, of which the N. Y. Evening Post says, "It has made Chicago think of eternal verities as no preacher or printed page could possibly do". "The Spirit of the Great Lakes", as five lovely women, illustrates the virtue of giving to others. The water from Superior to Ontario hears the call of the sea, and by its response provides the great waterway.

We redeem the time by safeguarding our life, from the microbes of evil; and by the presence of the Holy Spirit in our heart we are immune. We should make family and

Church life favorable to the growth of the graces. In many American homes, the lover becomes a husband and then a boarder, and often an outcast turned adrift. It ought to be first lover, then husband, then friend. The sacredness of the home is the only hope for the future.

The high ideals of wartime should be pursued yet more earnestly now in the turmoil and confusion of distracted peacetime. We may make life heroic by putting our very best talent into brotherly service. In France as a Y. M. C. A. man, Lorado Taft showed the Doughboys the deeper meaning of The Winged Victory and the Cathedrals; for he is a man of spiritual vision, and can see the eternal verities. He is a lover of his fellowmen and an interpreter of God. He is redeeming the time. He believes in spiritual meditation, as expressed in "The Solitude of the Soul". So Paul saw in Rome more than the throne of the Cæsars and the catacombs of the Christians. Jesus Christ saw more than the outward "guinea stamp" and the physical duties of life. By following Him we may truly redeem the time, and amid life's labor and failures build up for ourselves a Christlike character and continually become a benediction to others.

LIBRARY TABLE

Review of Recent Books

By Professor Leander S. Keyser, D.D., Springfield, Ohio.

Science: Aid to Faith. By Augusta Gaskell. Constructive Press, Room 426, 500 Fifth Ave., New York City. In neat manuscript form. $1.00.

Every one ought to read this book (which is really a biological study), especially every one who needs to have his faith and reason fortified in regard to the miraculous conception of Christ. The author goes into an elaborate scientific discussion of the processes of conception, and shows how it may take place without the spermatozoon of the male, but simply by producing certain chemical changes and activation in the ovum of the female—that is, by the process known as pathenogenesis. After the fullest investigation the author makes these affirmations: "Not knowledge of the facts of science, but ignorance of them, causes disbelief in the Virgin Birth. . . . . To deny the Virgin Birth today is to be behind the times in science. . . . The cure for intellectual doubt due to science may be found in a little more science." The work is a distinct contribution to apologetic literature from the side of science.

I Believe: Meditations on the Creed. By William Lee Hunton, D.D. The United Lutheran Publication House, Philadelphia, Pa. 75 cents.

What a blessing it is to be able to say, "I believe!" No wonder the Bible says of Christian faith, "Now faith is the substance of things hoped for, the evidence of things not seen." Dr. Hunton has written a book of simple, positive statements, with no special attempt at argument, but with much help and inspiration. Just to state in pure, limpid English what our Christian faith is as set forth in the Apostles' Creed is its own best verification to the Christian soul. It is so rich in comfort, and makes so direct an appeal to one's religious experience that nothing more is needed for the regenerated heart and intellect. There is theology, true theology, in this book, and no let-down on any doctrine, and it is refreshing to know that it can be put in such a lyrical way and in such simple language.

Six Years in Hammock Land. By Rev. Ralph J. White. The United Lutheran Publication House, Philadelphia, Pa. $1.20.

The writer tells a most engaging story of his work and adventures in British Guina, South America, where he went over six years ago to work as a Lutheran missionary. He gives vivid descriptions of the country, the people, the flowers, insects, birds and animals. But he is first of all a missionary, and his great concern is to teach the people about Christ. He also gives an interesting history of the establishment of the Christian religion in this strange country. At one time large sections of the land were under a state of fine cultivation, with large cane and coffee plantations

and was very prosperous; but revolutions brought on changes, the planters moved away, the farms fell into neglect, and now those very sections, through the law of natural reversion, have gone back almost to the original untamed wilderness and jungle, infested with wild animals and noisome serpents. A most interesting book it is; the story is well told and most informing.

The Evangelistic Cyclopedia. By G. B. F. Hallock, D.D. George H. Doran Company, New York. $3.00 net.

Whatever differences of opinion people may have regarding present-day evangelism, all persons must agree that Dr. Hallock's book is a most helpful one for both the pastor and the professional evangelist. In the pressure of duties the busy minister will here find suggestions to start trains of thought in his own mind. He need not plagiarize, but he can use this book as he uses the other good books in his library—as a stimulus to his own spiritual life and to finding subject-matter for sermons. We feel especially impressed with the sections of the book that deal with "Lenten Evangelism" and "Pastoral Evangelism." We like the motto, "Every pastor his own evangelist;" but by this he does not mean to express objection to other kinds of evangelism, for each denomination has a right to use the kind that has proved most effective. Note the rich contents of this book: "Five Hundred Revival Texts and Themes" (the themes are well chosen, many of them striking), "Four Hundred and Fifty Evangelistic Illustrations," "Two Hundred Outlines and Sketches," "The Need of Evangelism," "Some Methods of Evangelism," "Lenten Evangelism," "Decision Day," "Pastoral Evangelism," "Vocational Evangelism," "Ten Great Revival Sermons." The complete sermons are by Christmas Evans, Charles Spurgeon, De Witt Talmage, D. L. Moody, John McNeill, and others of celebrity.

The book is evangelical as well as evangelistic. The Bible everywhere is the final court of appeal. There is no shading down, vague treatment or rejection of any Biblical doctrine. The author is well known as a preacher, writer and editor.

The Annotated Bible: Daniel to Malachi. By A. C. Gaebelein, D.D., Publication Office Our Hope, 456 Fourth Ave., New York. $2.00.

This book is one of a series that Dr. Gaebelein has written. He is a diligent student of the Bible, and has spent much of his life in its exposition. Prophecy has been one of his special studies. While we may not be able to judge of the value of all his expositions, not having specialized along that line, yet, so far we can see from this volume, his dealing with the Scriptures is always reverent and sensible, and he rebukes those who go to fanatical extremes in pointing out phophetical fulfillment and in trying to anticipate its details. We think these studies would be valuable to the preacher who may wish to give his people instruction concerning the contents and purposes of the prophetical books.

We are particularly interested in our author's introductions to the various minor prophets. In every case he takes the conservative view, and gives convincing reasons for his views. He shows why the vocal liberal critics are wrong in assigning late dates to Daniel, Joel and Nahum. He adduces strong reasons for accepting the story of Jonah as a historical narrative, and gives it a sensible "typical application." His interpretation of Joel's prophecy and Peter's use of it on the day of Pentecost is the best that we have yet seen. Very beautiful are his metrical versions of Joel, Obadiah, Habakkuk, and parts of Nahum and Zechariah. The spiritual applications and lessons drawn from these predictive books are of much value, and of much relevancy to these stirring times.

The Fourth Dimension and the Bible. By William A. Granville, Ph.D.,LL.D. Richard G. Badger (The Gorham Press), Boston, Mass. $1.50.

It is wonderful how many facts of science are being brought forward today to corroborate the Bible. Just the other month Dr. Reuterdahl came forward with his arguments from the monon and "the space-time potential;" a little later came Dr. Pace with his little book, "The Law of the Octave in the World and in the Word;" and now comes Dr. Granville with his unique argument from mathematics. He goes from the point to the line, then to the plane, then to the solid, and from analogies and by keen modes of argument he certainly makes it reasonable to believe that there is a fourth-dimensional space and that there may be fourth-dimensional beings of much higher intelligence that we who live in the third-dimensional region. There is Lineland; there is Flatland; there is Solidland; why may there not be a Fourth-dimension Land? Thus the creation of the universe, the miracles of the Bible, the incarnation of

the Son of God, the resurrection of our Lord, the various Christophanies after His resurrection, the appearance of angels, the visions of heaven by the apocalyptists, and the heaven of heavens spoken of in the Bible—all may simply be special revelation in our three-dimension space from the spaces of higher dimensions. To some people these matters may seem to be mere speculation, but, at all events, they are most suggestive and rational, and help us to see that the teaching of the Bible is in accord with those higher regions into which thought may soar when at its purest and best.

It is most refreshing to note that Dr. Granville takes a firm position on the Bible and the whole Bible. He shunts none of its precious doctrins. In view of the great conceptions of the mathematician, he shows cogently how pitiful are the teachings of the materialism and rationalism of the day. He is not a professional theologian, but a layman who loves the Word of God, and proves his capability to uphold it from the viewpoint of the great science of mathematics. In dealing with this science he is an expert, for he is the author of a number of well-known college text-books on higher mathematics. For ten years he has been the efficient president of Pennsylvania College at Gettysburg, Pa. It is truly a cause for thankfulness that so erudite a scientist has entered the arena in defense of Biblical truth, and has proved himself so competent. The book is not dogmatic in tone, but it is all the more cogent and appealing on that account.

When Winter Comes to Main Street. By Grant Overton. George H. Doran Company, New York.

It is not in line with our policy to review books of mere literature in this magazine, which is intended for a very different purpose. But this book is so novel and interesting that we are willing to make an exception, particularly as the head of the publishing firm, Mr. George H. Doran, has sent us the book with his personal compliments on his own card. It is not a work of fiction, but is a collection of chatty essays about some of the prominent writers of fiction whose books have been issued by the Doran Company. The author has combined the titles of two very popular books in his own title, "If Winter Comes," by A. S. M. Hutchinson, and "Main Street," by Sinclair Lewis, both of which books have reached a circulation of 350,000 copies. My! what if some of us who write on theology could see our books going like that! Wouldn' our publishers be delighted?

It is a good plan for people who read muc religious literature, and also for preache and theologians, to read a book like this on now and then, written in such a readable an vivacious style. It will brighten their ow way of putting things, give them a change o vocabulary, inject new ideas into their minds and help them to see what purely literar people are thinking about and on what the place the highest values. Here are brief an acute characterizations of some of the bes known romance writers of the day.

A Grain of Wheat and Other Sermons. By Rev. Walter B. Hinson, D.D. The Bible Institute Colportage Association, 826 N. La Salle Street, Chicago, Ill. $1.00; postage six cents.

Dr. Hinson is a preacher of marked abilit and power and a pastor of rare devotion. H loves people, all kinds of people; he loves them for their own sakes and for the sake of thei supreme value in God's sight, since He ha created them in His own image. Evidentl he has had experience of suffering and trial for his messages are full of comfort. He ca preach plainly, calling things by their righ name, and do so fearlessly; but he seldom, i ever, carries the policeman's shillalah into th pulpit, but rather the oil of comfort and heal ing. He is the pastor of the East Side Bap tist Church of Portland, Oregon, and preache Sunday by Sunday to crowds of people. If yo read these pungent, uplifting and engaging sermons, you will know the reason why; fo "there's always a reason."

Nile and Jordan. By Rev. G. A. Frank Knight M.A., F.R.S.E. James Clarke and Company Ltd., 13 and 14 Fleet Street, London, England 1921. $12.00.

One marvels at the amount of investigatio required to make a book like this one. If any thing revelant to the author's subject has bee overlooked, we wonder what it might be. Th sub-title informs us that the book treats o "the archeological and historical inter-rela tions between Egypt and Canaan from th earliest times to the fall of Jerusalem in A. D 70." It is a large book of 572 pages. W have not been able to read all of it, and eve if we had done so, we do not feel competen to pronounce a critical judgment upon it merit; but a careful and expert reviewer i *The Sunday School Times* has given it grea praise, while Dr. Melvin G. Kyle, the note

archeologist, has given it strong endorsement in *Bibliotheca Sacra*. This seems to us to be recommendation enough. It is true, Dr. Kyle differs from the author on one technical point, namely, the Pharaohs who ruled in Egypt during the time of the oppression of the Israelites, but this difference of view does not affect the scientific and apologetic value of the book.

We shall let Dr. Kyle speak: "It is, indeed, a remarkable book; it is a mine, a treasury from which scores of future books may find, and doubtless will find, their materials and a complete guide to the literature." Also: "On subjects of criticism and supernaturalism the book is not controversial, but it is gratifying to note how frequently the marshalling of facts brings out most distinctly the predictive element of Old Testament prophecy, in Isaiah, Ezekiel, Jeremiah and the Minor Prophets, and how often the late date suggested for Old Testament books is shown to be out of harmony with the archeological facts." The book is large and expensive, but we think it ought to have a good circulation in this country as well as in Europe. Even if few individuals can buy it, libraries should.

The Religion of Science. By William H. Wood, Ph.D. The Macmillan Company, New York, $1.50.

Dr. Wood has written an exhilarating book, and we are glad that so prominent and influential a firm has published it. All this augurs a better day for both religion and science. For a long time we have not read a more interest-compelling and thrilling book. The word "thrilling" is used advisedly here, because this work is a vital and most capable discussion of the pending and impending problems of our times. What Dr. James Bissett Pratt has done in his book, "Matter and Spirit," for psychology Dr. Wood has done here for science and theology.

The logic of the book is irresistible. The author certainly proves beyond cavil that the so-called "religion of science," which means the religion of evolution, is inadequate in every way, scientifically, philosophically and religiously; that it is decidedly inferior to Christianity in motivization; and that it virtually abolishes religion in the outcome by its fatal negation of the essentials of a religion that is worthy of the name. In some ways this book presents the most crushing argumentation against evolution that we have yet read, and we may say that our reading along that line has been somewhat extensive.

Indeed, the book is so effective that we dislike to offer any criticism, but frankness compels dissent from some of the author's positions. He does not hold to full-toned evangelical Christianity, but veers to the side of the liberalistic Biblical critics. Almost every time he refers to orthodox Christianity, he misapprehends it. To us this is a psychological mystery—that an author who is so acute and logical in other ways seems to lose his logical sagacity when he comes to deal with the orthodox faith.

But we do not want our criticism to stand in the way of the circulation of the book. It is a great book, a most timely book; we were on the point of saying, an epoch-making book. If only the so-called "science-theologians" will read it and take heed! It will make a stir among them if they do.

God's Blessed Man: Soul-stirring Sermons. By Paul Rader. George H. Doran Company, New York, N. Y. $1.50 net.

All of us know something about Paul Rader of Chicago, and his wonderful power as a preacher of the old gospel which convicts men of sin and brings them into saving relation with Christ. He always comes into close grips with his auditors. He does not aim at literary polish or oratorical flights; no, indeed, his purpose is much higher and finer than merely to tickle the ear of the fancy. Paul Rader is after souls. When souls are saved through the blood of Jesus Christ, there will be plenty of time to cultivate the esthetic. No wonder his huge steel tabernacle, holding 6,000 people, is filled to its utmost capacity to listen to a man of such spiritual power and ability. This book is the next best thing to hearing Paul Rader preach. Even on the printed page they glow with both heat and light, and strike into the soul. A picture of the preacher in the frontispiece gives one the reason why he preaches such an inspiring and joy-giving gospel.

The Attitude of Science Toward Miracles. By Professor H. Langhorne Orchard, M.A., Sc.D. The Victoria Institute, 1 Central Buildings, Westminster, S. W., London, England. Fourpence net.

Thrice welcome to Professor Orchard in the field of theology. Being of the evangelical mind and spirit, his doctrine is thoroughly Biblical, and at the same time his special training in science and philosophy gives him fine equipment for the discussion of the much-mooted problem of miracles. In his through-going

way he defines science, the laws of nature, and miracles, and we cannot help admiring his definitions and subscribing to them. A miracle with him is not a violation of nature's laws, as Hume and Spinoza held, and as many off-color theologians hold today, but is an addition to ordinary natural operations in accord with those laws. Nor does a miracle imply that God was forced to repair what He had previously done imperfectly, but is a part of His plan from eternity. The book is a scholarly vindication of the miracles of the Bible and of the supernatural in general. Its merit has been recognized by others, for it carried off the Gunning Prize among many competitors. It was first published in the "Journal of the Transactions of the Victoria Institute" of Great Britain, from which the present reprint was made.

Handbook of Weekday Religious Instruction. By Charles P. Wiles, William L. Hunton and D. Burt Smith. The United Lutheran Publication House, Philadelphia, Pa. 15 cents.

This is a valuable manual in pamphlet form on the best methods of organizing and conducting week-day instruction in the Lutheran Church. Various outlines of plans that have been successfully carried out by pastors are given. The work is correlated with instruction in the Sunday School and catechetical instruction by the pastor. The week-day school problem is well handled, and if the plans here suggested were faithfully carried out, the children of our land would not need to lack for proper instruction in the Christian religion. The question is, Will pastors and churches improve the opportunity afforded them? Will they see that the problem of religious instruction is the most vital problem for the future of the Church and the world?

Is There a God? By Ilion T. Jones. The Macmillan Company, New York, N. Y. $1.25.

The author belongs to that class of liberalists who believe in God, and try to prove His existence from nature, conscience and reason, but who subject the Bible to the rational process, and accept those parts that agree with this process. As a book on theism, it is one of the best we have ever read, and ought to convince the skeptic that there is no rational and adequate explanation of the universe without God. Quoting from McGiffert, he concludes that "the whole trend of modern philosophy is toward 'ethical theism.'" This is most encouraging in these days when so many physical scientists have gone over to a crass materialistic view of th world. Here is very cogent reasoning: "Th only explanation of the Nile was a grea source. The only explanation of the soul i likewise a source great enough to explain suc wondrous being. There is no way of extract ing intelligence from non-intelligence, th moral from the non-moral, the spiritual fron the non-spiritual."

One regret is that the brilliant author, wh knows how to put things so incisively, does no accept the whole Bible at its face value. O page 12 we have this: "Human beings an their intelligence are the product of the world man and his mind are a part of the univers and an outcome of it." Now Mr. Ilion, wh is a Christian preacher, knows that the Bibl does not teach that doctrine. Moreover, hi whole argument disproves it. On page 42 w find this: "This is not a 'fiat' world, but growing world." Here, as usual, the liberalis becomes one-sided, mistaking half the trut for the whole truth. According to the Bible this world is *both* a fiat world and a growin world. If it was not originally created by fiat, then how did it come to be? We are stil persuaded that every world-view but the full toned Biblical one is non-suited at the bar o reason.

The Lutheran Lesson Commentary for 1923 Edited by Charles P. Wiles, D.D., Willian L. Hunton, D.D., and D. Burt Smith, D.D The United Lutheran Publication House Philadelphia, Pa. $1.75.

This is one of the best Sunday School lesso helps that we have yet examined. While it i primarily intended for Lutheran teachers an pupils, and upholds Lutheran doctrines wit true loyalty, yet it is a book that people o other communions will find to be of muc value for its excellent exposition of Hol Scripture and its pertinent application of Bibl truth to the needs of our times. As is th case everywhere in the Lutheran Church, th treatment of the Bible and all its doctrines from a strictly evangelical viewpoint. Yo will find no heresy taught in this book. Th editors, all of whom are well known as rel gious educators, have been aided by man other competent writers in the Lutheran Church, each having been assigned his specia department of work.

The Uniform Sunday School Lessons ar the ones used in this volume, so that it will b serviceable to all schools which use the Inter national series. Each lesson is treated unde

the following heads: The Bible text in the American Revised Version; the lesson outline; a statement of the high points; oriental sidelights on both the Old and New Testaments; geographical and historical setting; the lesson analyzed and interpreted; the lesson illustrated and applied. There are also maps, full-page pictures and other useful material. We recommend this work heartily for its safe, sound and interesting treatment of Holy Scripture.

Gospel Truths. Presenting Christ and the Christian Life. By J. H. Whitteker, D.D., LL.D. The United Lutheran Publication House, Philadelphia, Pa. $1.75.

Good, solid gospel sermons, up to date, applying the gospel directly to the needs of the times, and written in a simple, chaste style—that is our judgment upon this collection of discourses. The author was the pastor of one church for many years, and met with more than ordinary success. This is good proof that the forceful preaching of the pure gospel is the most persuasive and effective way of winning people to Christ and building up their spiritual lives after they have become Christians. In every sermon there is a basis of sound evangelical doctrine drawn directly from the Word, and then the practical application of the doctrine to every-day life follows. The sermons are fine examples of what we would call expository and applicatory preaching.

While for the most part they are not polemical, yet the author now and then rebukes a modern heresy. For example, he holds firmly to the divine inspiration of the Bible throughout, and does not yield to the emasculating criticism of the day. He also upholds the divinity and virgin birth of Christ. Dr. Whitteker is now the president of the Lutheran Theological Seminary at Maywood, Ill., and has issued a book that is worthy of a man holding so important a position.

Apology and Polemic in the New Testament. By Andrew D. Heffern, D.D. The Macmillan Company, New York. $1.50.

For scholarly people, deep thinkers and close reasoners this is an admirable work—in fact, it is a treatise on a most important subject. It is cause for sorrow that the gifted author died before his work could be published, but we rejoice that God prolonged his life until he had completed the manuscript. From the very beginning of his work he takes into account the literary criticism of the New Testament documents, and accepts some of its conclusions; but he follows safe authors like B. Weiss and Theodore Zahn, even though he does not follow them slavishly. So far as we have been able to discover, he always comes out of the controversy with the critics on the evangelical side; whereof we are glad and rejoice exceedingly. It means much in these days that so profound and gifted a scholar should arrive at conservative conclusions after canvassing the whole critical procedure from the days of Baur and Strauss to the present time.

We shall try to give the author's position as we understand it. There is a strong apologetic and polemical element in the New Testament; necessarily so, because both Christ and His apostles met with error and opposition, and therefore had to combat them and defend the truth; but the New Testament books were not primarily written, as Baur, Strauss and the critical ilk contend, for the purpose of advocating a partisan view. No; the salvation of the world through Christ was the dominating motive; the apology and polemic entered more incidentally, because the truth has always to be defended. There is abundant evidence of vindication and argument in the New Testament. Christ often defended Himself against false charges and also corrected error. His apostles often reasoned. We are really anxious that this book shall go into the hands of scholarly people, who will find it a cogent apologetic for New Testament apology.

Matter and Spirit: A Study of Mind and Body in their Relation to the Spiritual Life. By James Bissett Pratt, D.D. The Macmillan Company, New York. Price $1.50.

"If there be anything individual about this book, it is, I suppose, its outspoken defense of Dualism." These are the sturdy words of Dr. Pratt in the preface of his new book. We could not wholly endorse some of his positions in his previous work, "The Religious Consciousness," but this last book is most satisfying; indeed, it is comforting and uplifting. We miss our guess if it is not almost an epoch-maker in present-day psychological research and discussion. At all events, monists in psychology of all types and descriptions will have to look after their spurs and re-examine the foundations of their proud structures. If they are conscientious seekers after truth, they dare not ignore Dr. James Bissett Pratt. In these days of so much downgrade psychology, he has set our feet again on the up-

grade highway, so that we can look joyfully out into the golden future.

As has been said, Dr. Pratt is a thoroughgoing dualist—that is, he believes that matter and mind are both entities, but of a different genus or kind, yet so constituted that they integrate and function in partnership. By invincible argument and appeal to facts and experiences, he decapitates the crass materialistic monism of our times. With the same skill and effectiveness he puts Idealism to rout. He also shows the inadequacy, yes, the utter impossibility, of Parallelism, although, of course, the parallelist is also a dualist, or should be if he is at all consistent. What, then, is Dr. Pratt's view of the relation between mind and body? It is the theory of pure, unequivocal Interaction, which means that the body affects the mind and the mind in turn affects the body. Sometimes the one is the more dominant, sometimes the other; but in all processes they function reciprocally. Our author cites many empirical facts of experience to prove his contention. He is "a dualist and unashamed."

It is most gratifying to an evangelical believer that Dr. Pratt, as a psychologist, not as a theologian (he is a Ph.D., not a D.D.), maintains the theistic world-view over against materialism and pantheism; also that Christianity (which he calls "our religion") teaches the dualistic conception of man. He also believes that this view upholds the Christian doctrine of the conscious immortality of the soul. We thank God for this work. The author's knowledge, logical acumen and forceful literary style cannot help commanding the respect of experts and technical students in the great science of psychology.

Immortality and the Modern Mind. By Kirksopp Lake, D.D., Professor of Ecclesiastical History. Harvard University Press, Cambridge, Mass. $1.00.

A book we have here that is not in the same qualitative class as those noticed above, although it was delivered under the same conditions. It is a poor book, a pitifully poor book. One cannot help pitying a lecturer and a professor of church history in a divinity school who has such shallow and misty conceptions; and our sympathy goes out as well to those who have to listen to him and sit under his tutelage. His attempted distinction between personality and individuality is very poor psychology. Instead of advocating a fine, exalted kind of Christian immortality for man, he vapors off into a kind re-absorption idea, close kin to that of Hinduism. He actual seems to think this kind of an unconsciou future is preferable to the Christian doctrin of personal, conscious joy and blessedness i our "Father's house of many abiding places. You can get the book if you want to pay you dollar for it, and see for yourself what a poo book it is. If these ideas of immortality ar consonant with "the modern mind," then— well, so much the worse for "the moder mind." The Bible suits us better.

The Message of Sadhu Sunder Singh. By B. H Streeter and A. J. Appasamy. The Macmi lan Company, New York. Price $1.75.

All of us have been reading more or le about Sundar Singh, who was converted t Christianity in so wonderful a way in 190 and who has had so marvelous a career as preacher of the gospel. His place in Ind and Tibet is much like that of Kanamori i Japan, though there are marked differenc between the two men. The Sadhu is muc more of a mystic than his Japanese conten porary. This excellently written book pi tures Sundhar Singh vividly, tells his thrillin story, and tries to analyze his religious prin ciples. There are some strange things abou the Sadhu's experiences, but one does not fe that he is a fanatic. He is sensible and pra tical, and yet very heavenly minded. The is nothing wild and unreasonable about h thinking or practice. He has no sympath with asceticism. A true mystic, he did n receive his experience without the Bible, b through the Bible, and ever since his conve sion his experiences have been guided by th Bible, and have not been extra-Biblical. H experiences are absolutely Christocentric; h is, indeed, a Christ-man. His experience is a empirical proof of the truth and power Christianity. Having tried other ways to r ceive peace of soul and assurance of trut and failed, he found them most richly by a cepting Christ. And this satisfaction and j have remained with him all through the yea in the midst of terrible sufferings and pers cutions.

So far as regards his Ecstasies and Visio that is too sacred a domain into which to i trude or upon which to pronounce a jud ment. We have only one criticism to pa upon the book, namely, that Dr. Streeter, chief author, tries at times to read into Sa hu's naive religious expressions his own son what liberal theology, which is familiar to through some of his previous books. The Sa

hu's illustrations are numerous and most suggestive.

Immortality and Theism. By William Wallace Fenn, Dean of the Harvard Divinity School. Harvard University Press, Cambridge, Mass. $1.00.

Here is another book on the Ingersoll Lectureship of Harvard, for all the lectures on this foundation are to treat the subject of "The Immortality of Man." While it is not so refreshing a discussion as that of Dean Brown (noticed above), yet it is very good in many ways. We are delighted with the acute way in which Dr. Fenn disposes of spiritism. On the basis of theism, he holds that all views of man's destiny except that of personal, self-conscious immortality would be unreasonable. The "choir invisible" theory of immortality is not to be considered.

Dr. Fenn takes the position that, even if materialistic views seem to have some basis, all the reasoning from the higher levels of experience and aspiration cry out against annihilation and demand a personal destiny of conscious and joyous existence. You can think on a lower plane, if you want to, but don't do it. Think on the highest plane. The process of moral and spiritual culture going on in the best souls surely cannot end in annihilation.

Living Again. By Charles Reynolds Brown, Dean of the Yale Divinity School. Harvard University Press, Cambridge, Mass. $1.00.

This book gives us great joy. Dean Brown thinks on a high plane. Here is no besotted materialist or physiologist who cannot think higher than atoms, molecules and neurons, but a Spirit-filled man who lives in the higher altitudes of morality, theism and spirituality, and who knows that these are sciences of the higher order. The book comprises lectures delivered at Harvard University on the Ingersoll foundation (this was George Goldthwaite Ingersoll). It was good for that institution to have its ideas lifted to so high a spiritual level. We have been noticing some wonderfully refreshing truths coming from Dean Brown's tongue and pen, and we welcome this fine little volume. Dean Brown was not afraid nor ashamed to quote from the Bible before the university crowd to whom he spoke, and to show that the Bible portrays the purest and noblest destiny for man, if he orders his life in the right way. We wish we could quote some pertinent passages, but we refrain, hoping our readers will get the book and read it.

Additional Book Notes

A NUMBER of booklets, brochures and leaflets have come to hand which the limits of space permit us to notice only briefly. The purpose of them is to popularize defenses of the faith in these Sadducean times. The first to be noticed is, "Shall Unbelief Win? A Reply to Dr. Fosdick," by Dr. C. E. Macartney, published by Wilber Hanf, 1724 Arch Street, Philadelphia, Pa. Price 15 cents. Dr. Macartney does not believe in "sinning by silence." He makes a most effective reply to Dr. Fosdick's somewhat notorious sermon, "Shall the Fundamentalists win?" All the doctrines therein denied are here cogently defended. Yet the spirit of the book is kindly, not epithetical.

Rev. G. W. McPherson has also entered the arena against Dr. Fosdick in a booklet entitled "The Virgin Birth of Christ" (Yonkers Book Company, Yonkers, N. Y., 25 cents). Mr. McPherson is at times a little caustic, but he shows how sadly Dr. Fosdick missed the mark when he compared the miraculous conception of Christ with the pagan and mythological stories of similar conceptions in the heathen world. The book is in every way worth getting and reading.

Three excellent booklets have recently been issued by the Bible Institute Colportage Association, 826 North La Salle Street, Chicago, which is connected with the Moody Bible Institute. They are, "The Law of the Octave in the World and in the Word," by E. J. Pace, D.D. (35 cents net); "Sunrise at Midnight," by Rev. Walter B. Hinson (20 cents), and "His Glory," by Grant Stroh (40 cents). The first is a marvelous argument for the divine inspiration of the Bible by showing that everywhere on its wonderful pages is found the same law that is found in music, in chemistry, in optics, in the snow-flakes and elsewhere—the law of the octave. We do not think that these parallelisms are fanciful, but rather that they prove the God of the creation to be the God of the Bible, thus making the Bible and nature agree most beautifully. We were greatly moved, by the reading of Mr. Hinson's touching sermon, "Sunrise at Midnight." His text was, "What I do thou knowest not now, but thou shalt know hereafter." What true comfort there is in the gospel when it is preached in its native power and simplicity! How poor are the speculations of men in comparison! A strong presen-

tation of the deity of Christ is Grant Stroh's "His Glory." Here is no toning down of the great Biblical doctrine. "The pristine glory, the Jehovistic glory, the incarnate glory and the kingdom glory" are set forth in fair colors in the five chapters of the book.

Another booklet is, "Christianity True: An unanswerable Proof," by Algeron J. Pollock, published in London, England, but may be obtained of Loizeaux Bros., 1 East Thirteenth Street, New York (threepence). It presents with much force and freshness Leslie's "four marks" of the credibility of an alleged fact, and shows that they hold good in regard to the truth of the New Testament. We do not believe that unbelievers can overthrow the arguments here presented.

The following have been received from the Pacific Press Publishing Association, Mountain View, Cal.: "The Bible in the Critics' Den," by Earl Albert Rowell (15 cents); "Christ the Divine One," by J. L. Shuler (25 cents); "The Bible the Living Word of the Living God," by Horace G. Franks (one-half cent each); "Did God Make a Bad World?" by Professor George McCready Price. Price (one-half cent each.) The special denominational tenets of this publishing firm are in nowise propagated in the books named above. They are pure defenses of the Bible and its fundamental doctrines. All of them are stalwart. The author of the first was once an unbeliever, but was happily converted to Christianity, and now defends it with rare acuteness of argument. He proves himself conversant with the writings of the repeating critics by a first-hand examination, and in his rebuttal he appeals to science, history, logic and the Bible itself. No less convincing is Shuler's book, which upholds the Biblical doctrine of the person of Christ—that He was the Messiah, the God-man, the redeeming Saviour. Mr. Franks' leaflet is very satisfying, while Professor Price, so well known as a Christian scientist, presents as powerful a theodicy as we have ever read. He deals with the age-long problem of the origin of evil and the justice and goodness of God. His presentation is clear and cogent, and gives both the intellect and the heart the resting place they need when weary with thinking on the difficult problems of this checkered life and world.

The book by James B. Tannehill, "Naamah and Nimrod," to which we gave a favorable review in the November number of this magazine (see page 440), may be had from the author at Saint Paris, Ohio. The price (which we omitted to give) is $1.50. It is a remarkable book, written by a layman.

The Biola Book Room, 536 South Hope Street, Los Angeles, Cal., published the following pamphlets: "A Bird's-eye View of the Old Testament," by T. C. Horton (10 cents); "The Gospel of John the Apostle," by T. C. Horton (single copies five cents, $4.00 per 100, $30.00 per 1000), and "The Incarnation, or God's Sojourn Among men," by E. M. Cobb (10 cents). All of them are helpful in understanding the Holy Scriptures and all of them uphold the true-blue evangelical faith. No departure from Biblical teaching in the books issued by this firm.

The Sunday School Times Company, Philadelphia, recently issued two vitally important booklets: "Confessions of a College Professor" and "A Pastor's Experience with the Higher Criticism." The price is 25 cents each. These are two amazing stories—not fiction, but real experiences. They are startling in the revelation they make of conditions in some of our educational institutions. "How I was lured into rationalism, and how I came out at the cost of my university position, only to find conditions even worse in a denominational college!" is what the College Professor says on the title-page. The pastor narrates in a thrilling story his trials with the rationalistic treatment of the Bible in both college and seminary. These two books ought to be read everywhere. They are eye-openers. We cannot take the space to tell you of their importance. Just get them, everybody, and read them, then fall upon your knees and pray for strength to do your duty in this crucial struggle to maintain the faith.

* * *

"One of the crowding temptations of the present day is doubtless a tendency to be satisfied with surface appearances. Organization counts for so much; wheels have such evident value; the gearing of machinery seems so important. And when we have effected the organization and started the machinery, and like Budge and Toddy, 'see the w'eels go round, we are delighted, and it is easy to believe that something is being done. But we need to remember that the test of the mill is not the sight or sound of the whirring wheels but the grist that it turns out. And the test of the Christian and the church is not motion but getting somewhere, is not busy-ness apparent, but business done. There is a difference between marking time and marching."—*Watchman-Examiner.*

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FOR SALE——Talmage's sermons, cloth binding, 20 Vols.; Homiletic Review, cloth binding, 20 Vols.; Treasury of Religious Thought, cloth binding, published by E. B. Treat & Co., 22 Vols., and a lot of other good religious books at low prices. List on request. John G. Vance, Union, N. H.

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NEW BOOKS CHEAP—Fundamentals and their Contrast, *Buckley,* (1.25) for 65c; The Kingdom in History & Prophecy, *Chafer,* ($1.00) for 60c; Looking for the Saviour, *Mauro,* ($1.00) for 60c; God's Love & God's Children, *Mauro,* ($1.00) for 60c. Beginnings of New England *Fiske,* ($2.00) for 75c; Chosen of God, *Lathe,* ($1.25) for 65c; Municipal Reform Movement, *Colman,* ($1.00) for 40c; Methods & Principles, *Winship,* ($1.00) for 60c; The Growth of the Kingdom, *Gulick,* ($1.50) for 75c; Decision of Character, *Foster* ($1.00) for 50c; Return of the Lord Jesus, *Torry,* ($1.00) for 75c. All postpaid at price named. Address M. N. O., Bible Champion, Reading, Pa.

NEW BOOKS—These books all cost $1.50 each. Will sell any one for 75c, prepaid. Scientific Faith, *Johnston;* Paradoxical Pain *Harbin;* The Deathless Book, *Mears;* Progress of Religious Freedom, *Schaff.* The Higher Critic's Bible or God's Bible, *Burns;* Bible Steps unto Heaven, *Carpenter;* Gift of Mind to Spirit, *Kulaner;* Divine Movement in Israel, *Porter;* The Life that Really Is, *Abbott.* Address N. C. P., Bible Chaimpion, Reading, Pa.

Like New Books—Pronouncing Bible, sheep binding, with Books of Psalms in meter, $1.25; Origin & History of the Books of Bible, *Stowe,* 8vo., $1.00; N. T. Annotated Paragraph Bible, 8vo., $1.00; Platform Echoes, *Gough,* 8vo., $1.00; Psychology—the Motive Power, *McCosh,* 50c; The Old Way, *Rhoads,* 50c; Bird's Eye View of Life of Christ, 35c; All like new, *all prepaid.* Address S. L. D., Bible Champion, Reading, Pa.

WANTED—Copy of Dr. Gregory's "Why Four Gospels." Give conditions and price. Address Frank J. Boyer, Reading, Pa.

FOR SALE—About one half and less. Philosophy of Religion, *Hoofding,* cost $4.00, for $2.50; Theology of Old Testament, 2 vols., *Oehler,* $1.50; Alfred's Greek Testament, 5 vols., $4.00; Creeds of Christendom, 3 vols., *Schaff,* like new, $4.00; Systematic Theology, 2 vols., *Miley,* cost $6.00, for $3.00, new P. Wiseman, 910 Bank St., Ottawa, Can.

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